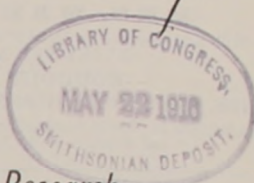


# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gothic.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,843.—Vol. XXXVI. [Registered as] SATURDAY, MAY 6, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

**London Spiritualist Alliance, Ltd.,**  
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, May 9th, at 3 p.m.—  
Members Free; Associates and Friends 1s. each.  
Seance for Clairvoyant Descriptions ... MRS. MARY GORDON.  
NO admission after 3 o'clock.

THURSDAY, May 11th, at 5 p.m.—  
Admission 1s.; Members and Associates Free.  
Psychic Class ... MR. J. H. VAN STONE.  
Lecture on "The Book of 'The Coming Forth into Light.'"

THURSDAY, May 11th, at 7.30 p.m.—  
Admission 1s.; Members and Associates Free by Ticket.  
Address at Suffolk Street ... THE REV. ARTHUR CHAMBERS.  
"Our Self After Death as Declared and Demonstrated by the Christ."

FRIDAY, May 12th, at 4 p.m.—  
Admission 1s.; Members and Associates Free.  
Talks with a Spirit Control ... MRS. M. H. WALLIS.

For further particulars see p. 146.

**The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,**  
Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at  
77, NEW OXFORD STREET, W.C.  
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MR. HORACE LEAF, Address & Clairvoyance.  
May 14th, Mrs. Mary Inkpen, Clairvoyance.  
Admission Free. Collection. Inquirers cordially invited. Doors open  
at 6 p.m. No admission after 6.40 p.m.

**CENTRE OF LIGHT AND TRUTH**  
(Church of Higher Mysticism).

**The London Academy of Music,**  
22, Princes Street, Cavendish Square, W.

ON SUNDAY, MAY 7TH.

Morning, 11.15 ... Service to Help Our Fallen Heroes.  
Conducted by Mrs. Fairclough Smith.  
Evening, 7 ... MRS. FAIRCLOUGH SMITH.  
Replies to Written Questions.  
Healing Service after evening meeting.

**THE LONDON SPIRITUAL MISSION,**  
13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 7TH.

At 11 a.m. ... MR. G. PRIOR.  
At 7 p.m. ... MR. W. J. VANSTONE.  
WEDNESDAY, MAY 10TH, AT 7.30 P.M.,  
MR. PUNTER.

## Mediumistic & Psychical Experiences

BY  
ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences;  
Later Developments and Results; On Warnings; On Clair-  
voyance; Dream Visions and General Phenomena;  
Animal Life in the Spiritual World; My Impressions of  
the Future; Extracts from Pamphlets; Directions for  
Beginners re Seances.

61 pages. Bound in stiff boards. 6d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## THE UNION OF LONDON SPIRITUALISTS

Will hold their

### FIFTEENTH ANNUAL CONVENTION

On THURSDAY, MAY 18th,

At South Place Institute, Finsbury, E.C.

(Near Moorgate Street Station).

Morning at 11 o'clock, a paper will be presented—  
"INSTRUCTION, DESTRUCTION, CONSTRUCTION," by MR. F. T. BLAKE (President  
of Southern Counties' District Union) for discussion.  
Vocalist—Mr. Eric Godley (baritone).

Afternoon, at 3 o'clock—

CLAIRVOYANCE by MRS. CANNOCK and MRS. JAMRACH.

Vocalists, Madame Louie Watson and Miss Edith Bolton.

Evening, at 7 o'clock—**MASS MEETING.**

Chairman, Mr. G. Tayler Gwinn (President of U.L.S.).

Speakers—Mrs. Mary Davies, Mr. F. T. Blake (Bournemouth) and Mr.

Richard Boddington (Member of S.N.U. Executive).

Vocalist—Miss Florence Shead.

Anthem by Choir.

Choirmaster—Mr. E. Alcock-Rush.

Organist—Mr. C. W. Turner.

Admission Free.

Collections to defray expenses.

## NATURE SCHOOL CAMP.

A Camp for Nature Study and Conference on things Spiritual  
and Psychic will be held under the supervision of

DR. W. J. VANSTONE at West Howe, Kinson

(Near Bournemouth)

From June 10th to 24th. Comfortable Chalets, perfect sanita-  
tion, &c. Terms, inclusive of board, lectures, baths, &c., £2/10  
per week. Full details on application to—

Hon. Sec., Miss Johns, 13, Longton Grove, Sydenham, London,  
S.E.

## ACROSS THE BARRIER.

By H. A. DALLAS.

A Record of True Psychic Experiences.

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental  
evidence of the soul's survival of bodily death."—*The Christian  
Commonwealth.*

"An interesting and readable contribution to the literature of  
Psychical Research."—*The Scotsman.*

Cloth, 212 pages, 3/11 net post free.

To order from—

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees

A Spirit's story of how men err in  
their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 11d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## SPIRIT TEACHINGS

Through the Mediumship of William  
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,  
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,  
price 3s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.



TO COMFORT THOSE THAT MOURN.  
**MRS. MARY DAVIES.**  
 Will hold Services for INTERCESSION and CLAIRVOYANCE  
 EVERY FRIDAY at 3 o'clock, at  
**BOUDOIR THEATRE,**  
**12b, Pembroke Gardens, Kensington, W.**  
 Admission 1s. Music, vocal and instrumental, by Margaret Meredith  
 and members of the Independent Music Club.

COME AND ENJOY A CONGENIAL HOUR.

**Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH**  
 EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.  
 Admission 1/-, including Tea.  
 (For ladies only.)  
**30, York Street, Baker Street, W.**

#### LENDING LIBRARY

Comprising OCCULT, NEW THOUGHT, METAPHYSICAL  
 and books on kindred subjects by the best authors is now available  
 to subscribers at low terms.

Full particulars and catalogue will be sent upon request (for 4d.) by  
**C. MAURICE DORSON, Publisher, 146, Kensington High Street, London, W.**

## CHRIST IN YOU

A Book of Devotion.

An ideal book to give to those  
 bereaved or suffering.

"Full of optimism and joy. Fully justifies  
 the way of God with man in all things."  
 —The Seeker.

Paper boards, 1/- net. Cloth 2/- net (postage 3d.)  
**JOHN M. WATKINS,**  
 21, Cecil Court, Charing Cross Road, W.C.

## THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN

By JOHN H. INGRAM.

Illustrated by Seventeen full page plates.

THE STANDARD AND BEST BOOK ON THIS  
SUBJECT.

Provides an unlimited supply of fascinating stories of the supernatural.  
 These are real ghost stories. The literary student and lover of antiqui-  
 ties will, no doubt, be glad to add this fine collection to his reference  
 library, for it is the means of preserving curious traditions associated  
 with some one hundred and fifty of the most interesting spots  
 in the country.

641 pages. Handsomely bound in cloth. Published at 7s. 6d.  
 New copies now offered at 4s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## THE POWER OF SILENCE

An Interpretation of Life in its Relation  
 to Health and Happiness.

By HORATIO W. DRESSER.

CONTENTS.—The Point of View, the Immanent  
 God, The World of Manifestation, Our Life in  
 Mind, The Meaning of Suffering, Adjustment of  
 Life, Praise, Self-Help.

Ninth Edition. Cloth, gilt, 1/3 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Interchange." By  
 James McKenzie. 24 pages. Price 3d. post free. May be  
 obtained from the Office of LIGHT, 110, St. Martin's Lane, W.C.

**Spiritualists when in London should stay at**  
 Hunstanton House, 13, Endaleigh-gardens, London, N.W. (3  
 minutes Euston Station, 5 minutes St. Pancras and King's Cross);  
 central for all parts; perfect sanitation. Terms, 4s. Bed and Break-  
 fast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts,  
 Proprietress.

**Read the "Herald of Health."** Specimen copy  
 1d. post free from the "Herald of Health" Offices, 11, South-  
 ampton-row, London, W.C.

**Rays from the Rose Cross.** Brimful of inter-  
 esting articles on Occultism, Astrology, Health and Healing.  
 6s. 6d. the year; sample copy, 6d.—The Rosicrucian Fellowship,  
 Oceanside, California, U.S.A.

## BOOKLETS FOR SALE.

At Office of 'Light,' 110, St. Martin's Lane, W.C.

Mediumship Explained. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

How to Develop Mediumship. By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free.

Psychical Self-Culture. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards. 1s. 1d. post free, or bound in cloth 1s. 8d. post free.

Interesting Incidents During Forty Years of Mediumship. By E. W. Wallis. 35 pages, 3d. post free.

What Spiritualism Is. Hints for Inquirers and Students. By E. W. Wallis. 36 pages, 2d. post free.

Death's Chiefest Surprise. A Trance Address through the Mediumship of E. W. Wallis. Price 2d. post free.

Spiritual Emancipation by the Elimination of Fear. By E. W. Wallis. 28 pages, 2d. post free.

Death and the Beyond. A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis. Price 2d. post free.

Is Spiritualism Dangerous? By E. W. and M. H. Wallis. Price 1d. post free.

Let Not Your Heart be Troubled, and Human Life after Death. Two Trance Addresses through the Mediumship of E. W. Wallis. 2d. post free.

Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles. By E. W. Wallis. 1d.

Two in One: Sinner and Saint. An Address through the Mediumship of E. W. Wallis. 1d. post free.

Spiritualism Vindicated. A Debate between E. W. Wallis and J. Grinstead. 70 pages, 4d. post free.

A Message from the Spheres. By Leonard Hall. Given by Telepathic Communication. 34 pages, 1d.

The Conduct of Circles. Advice to Inquirers. By 'M.A. (Oxon.)' A leaflet for distribution. 6 for 1d., post free.

If a Soldier Die, Shall He Live Again? By J. H. McKenzie. 2d. post free.

First Steps to Spirit Interchange. By J. H. McKenzie. 20 pages, 3d. post free.

Spiritualism and the Light it Casts on Christian Truth. By Rev. Arthur Chambers. 27 pages, 2d. post free.

Spirit Teachings. Chapters from the Writings of 'M.A., Oxon.' (William Stanton Moses), with a description of how they were received. 1d. post free.

The Bridge of Death. Some Thoughts for the Bereaved. By H. A. Dallas. 24 pages, 1d. post free.

Spiritism. The Now and the Hereafter. From the Practical Side of the Subject. By Sir William Vassalor, Bart. 7d. post free.

Spiritualism a Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.

Mediumistic and Psychical Experiences of Ernest A. Tietkens. With Directions for Beginners. Boards. 56 pages, 6d. post free.

Life and Experiences of Edmund Dawson Rogers. Spiritualist and Journalist, late Editor of LIGHT and President of the London Spiritualist Alliance. With two portraits. Cloth, 7s. 6d. post free.

The Psychic Element in the New Testament. Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader. By Angus McArthur. 7d. post free.

#### A COURSE OF

## Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character.  
 The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued as ONE GUINEA, this complete course of full practical instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 5/4 nett, post free. Foreign postage 4d. extra.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,843.—VOL. XXXVI. [Registered as] SATURDAY, MAY 6, 1916. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Sales by the Way.....	145	Perplexing Problems in Psychic Progress. An Address by Dr. W. J. Vanstone.....	149
London Spiritualist Alliance.....	146	The Mediumship of Mrs. Roberts Johnson.....	150
Robert Chambers and Psychological Research.....	146	Clairvoyance and the Camera.....	151
Some Aspects of the War.....	147	Sidelights.....	152
The Great Adventure.....	148		
A Generation Ago.....	148		

## NOTES BY THE WAY.

In an attractive book with a somewhat unattractive title, "The Freudian Wish and its Place in Ethics," Professor Edwin B. Holt deals with the now well-known psychological system of Dr. Sigmund Freud, with especial reference to Freud's teaching regarding the evils of "suppression," the tendency, for example, on the part of teachers and moral guides to suppress the craving for certain experiences in their pupils and followers instead of allowing them to come face to face with realities and make their own choice. In this connection Professor Holt thus answers the question "What is Right?" :—

Right is that conduct, attained through discrimination of the facts, which fulfils all of a man's wishes at once, suppressing none. The moral sanction is fact.

This philosophy has many followers to-day; it is doubtless one of the strong reactions from the old fear-motive of the past in which contact with some of the facts of life was forbidden, not because they were bad in themselves—for they were not—but because of their dangers if misused. As Professor Holt puts it, instancing the case of a timid mother who will not allow her child to know anything about fire, "a barrier is set between the child and a portion of reality." Of course, in the great majority of cases, no serious harm is done. The child outgrows the cramping influence and learns to deal with fire without harming himself. But in other departments of life we cannot avoid seeing how much of healthy life is stifled and suppressed by these irrational inhibitions born of the fear of reality.

All the same, we do not share the impatience of some of those who to-day preach the doctrine of the fearless facing of life in every aspect without evasion or aversion. They are for breaking and smashing down barriers in every direction, demolishing all the little prudences, the fears, the temporisings, the prim niceties, the timorous avoidances of harsh and ugly facts. We once talked to the stout father of a family of fearless boys, all of whom he had taught to be good swimmers. "They soon learned," he said. "I took each one to the river when he was old enough and chucked him in. That taught him!" That was probably an excellent plan for his boys, but it is more than certain that in the case of some young people it would have had precisely the opposite effect. It would have given them a horror of the water from which they would never have recovered. We observe that Professor Holt preaches the introduction of the mind to all facts, that it may learn to

discriminate for itself, as against the suppression of acquaintance with the facts, so that it never learns from direct experience. But those who follow that doctrine must apply it all round. They, too, must discriminate in dealing with the facts of human nature. There are some splendid truths abroad to-day, but they must not be turned into rigid canons to which everybody must be made to conform indiscriminately. Fortunately, Nature regulates these things in her own wise fashion, and the recognition of new ideas comes in gradually, in spite of the furious zeal of the reformer for wholesale and immediate changes.

"The Londoner," whose nightly column of gossip in the "Evening News" comes as a pleasant literary interlude amid much hot and rancorous politics, referred in a recent issue of that journal to the remarkable vision of Mr. Lovat Fraser, the well-known journalist, in the June before the war. Mr. Fraser, it will be recalled, dreamed of a war in the air, saw Constantinople, and described correctly features of that city recognised by those who knew it, but unknown to him in his normal life. He published an account of his dream in a daily paper. In the course of some comments on the story "The Londoner" writes :—

I read it and believed it. I should have taken the word of an honourable man who began by saying that this was a true record of a dream and not a piece of imagination. But there was another assurance. I have always the fancy that I know truth from story-telling when I see it in print. That is why I found that stiffly-written little history of the two ladies who wandered into a ghost-world in the gardens of Versailles the most memorable of ghost-stories. The same note was in Mr. Fraser's history of his dream, the note of truth.

Just as there have been poets and painters who have written but a single poem, or painted but one picture of any merit, so there are those in whom the supernormal faculties have expressed themselves but once in a way worthy of record. Many years ago, when in Scotland, we visited the Very Rev. John Pagan, author of the "Antiquities of Bothwell," and uncle of the present Archbishop of York. The conversation turned upon Lanarkshire worthies, and our host told us the following true story of Dr. James Baillie, the father of Joanna Baillie, the Scottish poetess: Dr. Baillie, it seems, one morning felt a strong premonition that some disaster threatened the Maxwell family, who resided at Calderwood, in Blantyre parish. So powerful was his impression, that at nightfall he ordered his horse and rode over to Calderwood, to the inmates of which he was well known, having been tutor to the head of the household, Sir William Maxwell. Here, having explained his errand (not a little to the surprise of the family, who were all well and unconscious of any peril), it occurred to him that the danger he apprehended might be connected with the old castle, which formed part of the Maxwell home. He remembered that on a previous visit



he had noticed a crack in the east wall and, borrowing a candle, he went across to examine it. The crack was considerably larger, and he concluded that the castle might fall. At half-past nine the next morning the whole of the east side of the castle went over with a crash, but no lives were lost, for, taking Dr. Baillie's warning, all the inmates—the house and farm servants—had removed on the previous night to a more modern building, attached to the castle, in which the family resided.

### LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, MAY 11TH,

ON WHICH OCCASION THE

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

"OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, May 9th, Mrs. Mary Gordon will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, May 11th, at 5 p.m., Mr. J. Henry Van Stone will give the third of his series of four lectures; the subject is announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, May 12th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, May 12th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### LECTURES TO PSYCHIC CLASS BY MR. J. HENRY VAN STONE.

May 11th.—"The Book of 'The Coming Forth into Light.'"  
" 18th.—"Egyptian Magic."

### "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

### ROBERT CHAMBERS AND PSYCHICAL RESEARCH.

BY STANLEY GORDON.

In "Notes by the Way" of the 22nd ult. reference is made to Robert Chambers, of Edinburgh, and his interest in Spiritualism; also to a suggestion that he might have erected the monument to D. D. Home that stands near to the Canongate Church. But this is impossible, as Robert Chambers died in 1871, and D. D. Home only passed over about the middle 'eighties. I have not his life at hand and cannot verify the date. The monument may have dropped from the skies for all that modern Spiritualists seem to know about it.

But the deep interest of Robert Chambers in Spiritualism, and the fact that he was an avowed Spiritualist, are worthy of remembrance. He was one of the pioneers of the movement, and would have done far more to advance the cause had not his environment been so hostile to his efforts in that direction. His life history is full of interest. At sixteen years of age he was a bookseller on his own account. Later he entered into partnership with his brother, William Chambers, and was therefore one of the founders of the celebrated firm of W. and R. Chambers. What that firm has done for literature is known all over the world. "Chambers's Encyclopædia" is one of the most useful of all the Encyclopædias, and is the indispensable companion of many a literary worker. The schoolbooks published by the firm have a world-wide circulation. It was the son of Robert Chambers who, on the death of both the original partners, William and Robert, became the head of the firm in 1883, and conducted "Chambers's Journal" until his death in 1888.

Robert Chambers was an indefatigable literary worker. His first book, "Traditions of Edinburgh," published when he was only twenty-two years of age, secured him the friendship of Sir Walter Scott. We learn that in the twelve succeeding years he published no less than twenty-five volumes. He worked diligently for the "Journal," and it was the excessive labour involved in the publication of the "Book of Days" that broke his health and hastened his end.

But we are concerned not so much with Robert Chambers the *littérateur* and business man as with Robert Chambers the philosopher and mystic. He was the author of "Vestiges of the Natural History of Creation," although the authorship was not disclosed until long after his death. It was agreed by the brothers that nothing of a doubtful or speculative character was to be issued by the firm, and hence the book was published by John Churchill, London. Lady Priestley (daughter of Robert Chambers) tells us in her "Story of a Lifetime" that her father went to St. Andrews, where he lived in retirement for two years and wrote the book. The secret of the authorship was only divulged by Mr. Ireland, of the "Manchester Guardian," in 1883, when both the partners of the firm of W. and R. Chambers had died.

We might well ask at this time of day, why this secrecy regarding the authorship of a volume which does credit alike to the talents and insight of the author—a book which, in a large measure, anticipated Darwin, and, indeed, many of the teachings of the later Spiritualists? The reason is simple. The ecclesiastical atmosphere of Scotland at that time drove the author to seek refuge in anonymity. He had to withdraw from St. Cuthbert's Church because of an attack made on "Chambers's Journal," a publication singularly free from heterodox opinions. Lady Priestley distinctly states, "When my father was contemplating writing this book so far in advance of the period, he felt, after the recent experience in St. Cuthbert's, that secrecy was absolutely necessary owing to the state of religious feeling at that time." The book was published before 1846, almost contemporary with the beginnings of the modern Spiritualistic movement. It passed through many editions. Darwin, in the fourth edition of the "Origin of Species," writes regarding this volume: "The work, from its powerful and brilliant style, though displaying in the earlier editions little accurate knowledge and a great want of scientific caution, immediately had a very wide circulation. In my



opinion it had done excellent service in this country in calling attention to the subject, in removing prejudice and in thus preparing the ground for the reception of analogous views." Anyone who has read "Vestiges of the Natural History of Creation" can easily understand how Robert Chambers would become interested in Spiritualism. He was the friend of D. D. Home, and frequently attended the séances held by this medium at the house of S. C. Hall in London. He wrote the introductory chapter and the appendix to Home's "Incidents of my Life." It has been stated that he left a considerable number of writings on the subject of Spiritualism that were burned after his death.

We can, therefore, see that Robert Chambers was prevented from expressing himself fully on the subject of Spiritualism by the environment in which he lived. The firm of W. and R. Chambers had a great reputation, and the elder brother, William, was emphatic that no publication would be issued by the firm that would endanger that reputation. William became Lord Provost of Edinburgh, and was the means of rebuilding what is now known as Chambers Street, where his statue stands. He contributed a sum of upwards of twenty thousand pounds towards the restoration of St. Giles' Cathedral, which has become through his munificence the great religious temple of the Scottish people. He was a great man and a good man, and served his generation according to his light.

But Robert Chambers had the deeper insight. It is well that we should remember him not merely because of the phenomenal success that attended so many of his efforts, but because he holds a prominent place among those who more than fifty years ago discerned the dawning of a new era, and who, whilst he did not publish much that was authoritative upon the subject, did not hesitate to proclaim that he was at heart a Spiritualist.

## SOME ASPECTS OF THE WAR.

One of the most striking effects of the war is brought out in the way in which it has turned nearly all our ideas upside down and modified all our fundamental conceptions. It recalls Oliver Wendell Holmes's well-known illustration of the overturned stone. As we walk in the country in the summer-time we occasionally come upon some large stone in a grassy field, where perhaps it has lain undisturbed for years. Out of curiosity we lift it up, and what a sudden perturbation there is among the inhabitants of the little world underneath, which scamper hither and thither in the greatest dismay! All their time-honoured notions of the universe are suddenly swept away, and they find themselves faced with a reality of which they had known nothing before. The war has had somewhat the same effect upon our minds. We had for so long sheltered ourselves under a stone of misapprehension which hid the world's realities from us, that as soon as it was lifted all our sense of security seemed lost, and our whole minds were in a state of commotion at finding how fallacious all our ideas had been.

We had been going on in our little, smug, self-made world of unreality until the war suddenly awakened us to its delusions and to the true state of our surroundings. As an immediate consequence all our outlook was in a moment changed, and almost every former notion was modified. Things assumed a different proportion. Small things, as we had thought them, suddenly loomed large, and other things that we had thought important now sank into insignificance. Our ideals altered. Nearly all our old petty party differences melted away, and great political problems, which we had long discussed academically without solving them, began to settle themselves in an automatic way so startling that it seemed like a dream. For instance, while we had been debating whether women were fit for this and unqualified for that, things were adjusting themselves so that in this crisis innumerable occupations, which we had never thought of as woman's work in the world, came naturally and almost limply into women's hands, with feelings of grateful

admiration on the part of the whole nation. As to the labour problem, here also everything seemed topsy-turvy. The familiar saying "too old at forty" became suddenly transformed into the pronouncement "not old enough before forty," and while the supply of labour had for so long past exceeded the demand, suddenly the demand became much greater than the supply.

Innumerable examples could be given of the complete *volte-face* to which our mental outlook had to submit in face of the revelations of the great war. And what is the trend of all this topsy-turveydom? The old Hebrew prophet gave an answer when he said, "Your turning of things upside down shall be esteemed as the potter's clay." No matter how topsy-turvy affairs may become, they remain clay in the hands of the Potter, and all will be made subservient to His purposes, nor will He fail to fashion the clay into the vessel which He purposes to make.

An old Italian proverb says "Often out of a great evil a great good is born." Reverting to the parable of the stone in the field, what do we find the next year when we revisit the spot where it lay? Instead of the blanched and crushed grass stems, a green tuft brighter than the surrounding grass, little flowers springing up in their new-found freedom, and perhaps a lark's nest in the verdant bower of green blades. Possibly that Italian proverb might be enlarged into a law that the greater the evil the greater the good that is born from it. The greatest evil in the world was the Crucifixion: the greatest good the Redemption that came of it. The blood of the martyrs is the seed of the Church. The terrors of the Roman Conquest gave birth to the glories of British civilisation. Does not this law, that the greater the evil the greater the good, prevail through history as a general principle, and may we not anticipate that this war—the greatest tragedy in the whole world's story—may prove the greatest renovator of the world's decaying civilisation? There were deep-seated evils that could only thus be brought to light and probed and healed like an abscess in an unhealthy organism, and as the result of this war may we not reasonably look to see when it is over important reforms in every religious, social, political, and philosophical institution?

There is yet another motive for optimism that might be mentioned. We owe it to ourselves and to those who are fighting for us to think the brightest thoughts we can as to the outcome of the war. We owe it to ourselves, because every thought means the vibration of our brain cells, and their vibration with dark thoughts is disease to them; with cheerfulness it is their health. We owe it to those who are fighting for us because those cell-vibrations mean thought-waves sent out. Whether or not the pessimistic thoughts of one individual are of appreciable telepathic influence on those at the front, it is certain that if as a nation we indulged in wholesale pessimism, the results upon our soldiers and sailors would be such as would seriously hinder their progress towards the goal of victory.

The important aspect of the war, then, is one in which we do not dwell too much upon its past horrors, which, alas! we cannot undo, nor on its present terrors, from which we cannot escape by thinking, but upon its future outbirths, which we are justified in anticipating. We must plod on and "hitch our waggon to a star."

A famous Oriental topaz, once worn as an amulet, bears in Arabic the striking inscription, "God alone will finish it." We can picture the consolation and help which that amulet must have afforded to its wearer in every disappointment, in every bereavement, in every adversity of his life. All calamities are unfinished happenings. And the clue to all faith and endurance is that inscription engraved on the topaz—"God alone will finish it."

C. E. B.

HOLIDAY HOME FOR WHITSUNTIDE.—Attention is called to the advt. (on the front page) of the Nature School at West Howe, Kinson, Bournemouth, to be conducted by Dr. W. J. Vanstone.



OFFICE OF "LIGHT," 118, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 6th, 1916.

## Tight:

A Journal of Psychical, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 118, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*Light* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 20d. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Finslip, Marshall, Hamilton, Kent and Co., Ltd., 21, Paternoster Row, London, E.C. and *Light* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 118, St. Martin's Lane, W.C.

## THE GREAT ADVENTURE.

I am one of those who think that the methods of Science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the Psychic region can be studied and brought under law. . . . Allow us anyhow to make the attempt. Give us a fair field.

So spoke Sir Oliver Lodge in his address to the British Association on September 10th, 1913, and to-day, in a world distracted with the greatest tragedy of all the ages, the work of surveying the new field of inquiry is proceeding apace. Alert and fearless minds, the decisive and progressive thinkers in every department of the world's life, are coming in to prove the matter, and having proved it, to promote it by every means in their power. Their swift intelligence—trained in other but scarcely more exacting pursuits—will make short work of the holes and corners of mental and spiritual stagnation, of the tawdry masses of spurious philosophy, the spawn of murky-minded thinkers and purveyors of mystery and obfuscation, those who rely for their influence less on their own intelligence than on the dulness of their followers.

The strong wholesome breeze of common-sense is beginning to blow through the mazes of our subject—the bright searchlights of Science will do the rest.

Where do we stand now? We have proved our case many times over. The intelligent inquirers who are coming amongst us to-day in increasing numbers are not slow to certify themselves of the fact. Intelligence is quick to recognise intelligence and to realise the meaning of a fact when it is plainly presented. It was tedious and weary work to strike a flame from the original flint and steel, but the torch once lighted it becomes easy to pass the flame along.

The case is proved. It is being made provable in fresh instances by that quickening of the interior powers which is one of the compensations of these times of terror and tension, when the material envelope of things is, to all seeming, being beaten out to the last degree of thinness. We need waste no more time, then, in laboured arguments, in appeals to the past, or in elaborate speculations drawn from other fields of research. Peradventure and Perhaps are done with, so far as we are concerned. The barnfowl must give place to the eagle—the heavy circular flight of the one to the upward soaring of the other.

We have proved the soul by science—we have called in Reason to confirm the findings of Intuition. What then? We pass on to test by Reason all the revelations

or pseudo-revelations that are received concerning the soul, its powers, its destinies, its habitations present and to come. We must call them inexorably to the test. If they shrink from it we shall know what to think of them. When they are beyond the present jurisdiction of the mind we shall not be foolish enough to deny them. But we shall not tarry by the way (the day of the barnfowl is over). We shall advance until our achievements in spiritual and mental growth give us warrant to call for them. And they will not fail to answer the summons, to yield up their mysteries and leave us to pass on to new conquests.

What are we to do in the meanwhile with the stodgy masses of doctrine compounded of flabby sentimentality, or of dry intellectual weavings, those ill-assorted blendings of antiquity and modernity posing as philosophies and revelations, and appealing for their sanction to the facts and principles of that higher realm of life which Spiritualism and Psychic Research have opened up? For some of us no doubt the call will be to stay and attempt the task of cleansing, adjusting and co-ordinating them, in order to bring them into line with the orderly and reasonable dispensation of life. To others, however, it is a counsel of wisdom to pass on and leave such systems to those for whom they afford sustenance of a sort. When their resources are spent, or their attractions outgrown, their adherents will fall away and follow the march of those who have divined that the way of the soul is an upward way to be pursued with alertness and aspiration. The consolations and the conquests are ahead, the prizes of faith and daring. To these is given the "fair field" for which Sir Oliver pleaded. The psychical region, the confines of which we have now passed, is already under law, the knowledge of the workings of that law and its application to the life here and the life hereafter, will come increasingly the farther we penetrate into that unknown country, the hinterland between the realm of the animal man and the region of man the spirit.

To us the psychic region represents—in a manner of speaking—the expanse of sea between the Hebrides of this world and the Hesperides of the next. It needs to be explored and charted, its pirates hunted down, its masses of floating weed avoided, its soundings taken. Religion and Science may both take a hand in the work, for the voyage is one they must both enter upon. It is a great adventure, but many an Argonaut has preceded us, and when the new and greater Odyssey comes at last to be written there will be no lack of material for the task.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 8TH, 1886.)

The "Globe-Democrat" asserts that President Cleveland has been a Spiritualist for many years, and has a medium as an occasional visitor at the White House.

CURES BY ANIMAL MAGNETISM.—THE Rev. C. N. Barham (Nonconformist minister, of Whitstable) continues to be remarkably successful in his treatment of St. Vitus's dance and paralysis by animal magnetism. Thomas Warde, fifteen years of age, a native of Boxford, in Suffolk, had St. Vitus's dance for three and a half years. He used to twitch very violently, and he had a kind of spasmodic cough. He had been under treatment by one doctor for twelve months, and another for six months, but they could do nothing for him. He has only been under Mr. Barham's treatment a fortnight, and is now as nearly as possible cured. Another case is that of Georgina Turner, a domestic servant of Whitstable, who also was suffering from St. Vitus's dance. The whole of the right side of her body was affected, and also her mouth. She used to have to do the greater part of her work with her left hand but she has been under Mr. Barham's treatment only three weeks, and has now complete power over her limbs.



## PERPLEXING PROBLEMS IN PSYCHIC PROGRESS.

By W. J. VANSTONE, Ph.D.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, April 13th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 142.)

People will sometimes come to us for counsel. One asks, "How can I recover the peace, harmony and high spirit friendship of which I am seemingly left bereft?" Another will say, "Let me join you just to pick up new conditions, for my better spirit influences will not, or cannot, come through the present." Others we find wandering alone and sad like men in a vast desert who once dwelt in radiant palaces. Still another will visibly entreat us to tell him if ever we see with him those with whom he has long since lost touch, who used to help and cheer and counsel him so wisely from the spirit world. "Are they," he asks, "still there, though I have lost the power to perceive them?"

To all such I answer, "Be assured that the deep cry of a soul bereft is ever the token that the yearned-for one is present and causing that cry. The separation is only due to a barrier in ourselves, which can be dissolved as darkness flees before the light. Prayer, worship, praise, and contemplation of God who is All-Good, will build up an aura the conditions of which cannot fail to bring the soul into the consciousness of the harmonies of heaven and herald anew the vision of those dear faces we had loved but lost awhile.

Another problem is: To what extent is a spirit visitor conscious of our surroundings in all their detail? Our spirit friends may sometimes see us as we see each other, but it is evident that more often we appear to them shrouded in mist. In fact, they see us as we see them, and that we know is often amidst the clouds of great mystery, and their surroundings are inexplicable except that we see a brilliant display of colours in those mists which respond to the play of emotions in the spirit intercourse. In some instances it would be a comfort to us to know that they do not see and know all. Our spirit friends are not the slaves of our choice, but messengers from great spirits who know much more, and see the wisdom, perhaps, in sorrow and suffering. We may rely on it that the spirit control is himself governed by some higher entity who equips him with the special faculty needed to sense only that which behoves his mission and no more.

Again, our spirit friends sometimes sense us in spirit and by our aura only; the physical is entirely absent. We are to them as poised in mid-air, ethereal, detached, independent. In any case the spirits' consciousness of our condition is characterised by the degree of spiritual attainment that they and we have reached.

Perplexity often exists as to the nature of clairvoyance. Is it, for instance, always due to a spirit control?

Doubtless in the lower phases of clairvoyance the seer is dependent upon spirit entities for guidance in all he sees. But the higher phases of development indicate the seer's power to extend his consciousness to various planes of being. That is to say, he has power to concentrate his perceptive sense completely upon one or any plane of consciousness and can tell you what he sees. He therefore may not be controlled or even guided by a spirit. He may gaze upon your aura and describe it. He may see what you are accomplishing on the "astral plane" or go beyond and behold your possession on planes remote. He is not necessarily controlled by a spirit.

The clairvoyant state is merely the exercise of certain faculties which normally are latent. When these faculties are roused to activity their possessor sees associated with you a world invisible to normal perception. He sometimes finds himself endowed with unusual wisdom, knowledge and power, which he may apply to your advantage. Now, should the psychical researcher refuse to accept this as evidence of spirit

help, we need not complain; he may be right. But on the other hand, he must not claim that other phases of clairvoyance are of necessity in the same category and demand a similar verdict.

I am asked sometimes, "Does the spirit leave the body during sleep, or can the spirit be sent forth at will? If so, what is the state of the body at that time as regards consciousness?"

These things are all dealt with and practised in connection with Eastern Occultism; but the question is, What is the result of Western experience in this matter? There is evidence which goes to show that something equivalent to that expressed by the spirit leaving the body does occur. But that phenomenon may not be dependent on trance, as most authentic instances are known of a person being apparently in two or more places at one time.

I know this is absolutely absurd to the outsider, but it is nevertheless true, as some of us have proved.

Now, grant this for a moment. What does it involve?

It establishes the theory that you have a larger entity than is expressed by this bodily mask, and you may therefore function elsewhere whilst retaining your normal activity. This may seem strange to some, but consider it again. Are you not sometimes walking with a friend who is discussing certain matters with you, which you hear distinctly and respond to, but you know that concurrently your mind is occupied with another subject. Nay, you feel that your consciousness, your attention is more completely occupied elsewhere. Varied instances could be mentioned of this in detail which would show that mentally we are often in two places at one time. Then why not spiritually?

The old Egyptians recognised this. They believed in the *Ka* and the *Ba* and other phases of personality, and were perfectly familiar with the idea of a spirit double.

The experience of Sir A. Conan Doyle recently dealt with in *LIGHT* is one of a class with which many psychics are perfectly familiar. It is a common thing for them to carry on conscious activity during sleep or trance, but they are dependent on neither.

With some the bodily faculties must slumber before the psychic faculties can concentrate their power, but the advanced psychics pass to an entirely different plane of consciousness and manifest there in a suitable vesture whilst they retain apparently normal consciousness here. This suggests the theory that you and I are really greater spirit entities than can possibly find full expression in this bodily form or on this physical plane, and that therefore we may be functioning on various planes or spheres of consciousness at one time.

If that be established, we may be wrong in thinking that the spirit leaves the body during sleep, or at any time. Rather, it may be that the dominant consciousness is transferred to the sphere where that other moiety of the spirit is often or continually exercising its powers. Of course, in elementary language to the uninitiated, we should say simply that the spirit leaves the body during sleep or trance, meets other friends, confers with them, and works for good or ill.

In cases where one deliberately sends forth his spirit or double to another friend on earth, and that friend receives the message and recognises the presence (these things are most common) it may be the entranced condition is more effectual to attain a perfect result.

It may be said that the phenomenon is due to a protrusion of the aura, or (as the Egyptians would say), the *Ka*, or double; it is telepathic in nature. But whatever may be the theory, the fact remains; the phenomenon exists and the people who know most about it find themselves least able to give any satisfactory explanation to the inquirer.

This brings me to another problem. We all know that the law of hereditary transmission is responsible for a great deal in the physical and mental make-up of personality. Is it "you" which you see in the mirror or is there another "you," complete, independent, and unbiassed by hereditary influences? and is it possible for a clairvoyant to see that other self? I venture to assert from my own experience that it is, and I am not alone in the experience.



Clairvoyance sees the ideal *you*, fair to behold, undeformed, symmetrical. It says, "Soul, know thyself, and rise to the consciousness of *this*. Though thou art a caged bird, thy pinions are beautiful; any deformities that may appear to the outward eye belong only to thy prison walls, and these shall one day melt away and leave thee free to soar to glorious heights—to thy truest home."

Some of us have learnt to know our friends in that truer form, which modifies or even entirely obliterates the sense of the physical—certainly, at least, when it fails to harmonise with the better self we know so well.

Another problem which perplexes is that of prevision or prophecy. It is often asked, By what means does the clairvoyant see events that are to come? The consideration of this involves another problem. If the future can be foreseen it must be prearranged and irrevocably fixed. Without attempting to discuss the latter question here, I may state, as a fact capable of distinct proof, that astrology, palmistry, phrenology and similar sciences can actually indicate the trend and possible result of certain co-ordinating factors in human life. In like manner clairvoyance and spirit intercourse may forewarn and thus forearm, but there, in my belief, the matter stops. It is therefore highly important that every person should be made master of his own destiny. The fool may allow his stars to rule him, but the wise man takes the sceptre in his own hand. Will, wisdom, work are the three sides of an invincible triangle, the apex of which becomes a wedge capable of splitting the greatest opposition. It becomes a pivot also upon which may revolve the cycle of our eternal being.

If the spirit control tells you of events coming, by dream, psychometry, clairvoyance or intuition, it may be the means of attaining this end by sensing the impinging lines of force which have not so far met, but will, if *undisturbed*, reach a focus and thus produce the event.

(To be continued.)

## THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

### REMARKABLE VERIFIED MESSAGES AND IDENTIFICATIONS.

The correspondent who is known to our readers as "M. E.," and to whose name we are glad to be able to add the letters D.S.O., sends us the following notes of a sitting with Mrs. Roberts Johnson:—

Being home for a few days on leave from the front, I readily accepted a kind invitation from Mrs. Johnson to join a few of her friends at a sitting in her own house, and at 7.30 on the evening of March 3rd eight of us, including the medium, sat in a circle in the drawing-room. All but two of the sitters were well known to me; they were friends of Mrs. Johnson, living in a town not far away. We had not sat many minutes before there was a sound of the sawing of timber vigorously. I felt the vibrations in the floor and through my chair. Mr. Johnson, who was with us, said that it was an old friend of his who had been a cabinetmaker, and always indicated his presence in that manner. The visitor next produced the sounds of planing, of boring holes with an auger, and finally of hammering nails. There was no mistake as to what the sounds were meant for. Immediately after that I felt myself touched about the knees and legs, and then my little friend, "Silver Star," spoke to me, chatting in a most natural way. She said it would be some time before I went down into "dark hole" again. Whereupon Mr. Duguid (the spirit control of Mrs. Johnson's sittings) immediately added, "What she means is that during the next few weeks you will be engaged on some other kind of work than that which you have been doing."

Before I go further let me say that whilst I hoped it might be so I very much doubted it, as I saw no reason for any change; but on my return from leave I was employed on a different class of work, and at the moment of writing (March 27th) the prediction has been fulfilled, and I shall be so employed for a few weeks longer. All the other sitters had visitors from the other side to speak to them, and in every case they made themselves very clear as to who they were and their relationship; but about the middle of the sitting a strong

Lancashire voice spoke, giving the name of William Kinsella. I asked him if he could give us any detail by which we might recognise him. He immediately said that none of us knew him, or rather had known him, but he had been a soldier and was killed in Gallipoli on January 7th, that he was in the 2nd South Lancashires, but attached to the 6th, and that he had lived at a certain address (which he gave) at Preston, Lancs. He said that he would like his people to know that he was not really dead but very much alive. His voice and accent were clear and defined, and had I remained many more days in England I would have inquired into the case and seen how far the above statement corresponded with the material facts; but perhaps the Editor of LIGHT will make his own inquiries and publish the result.

An inquiry made by Mr. Thos. L. Banks, of Preston, at the address given by William Kinsella (which is in our possession) resulted in the discovery that the information given at the séance was quite correct. He was killed at the Dardanelles, and belonged to the South Lancashires. A letter from Mr. Banks giving these and other particulars is before us as we write. It seems an excellent case. But it does not stand alone in the records of Mrs. Johnson's mediumship. Some time ago we received a copy of the "Northern Daily Echo" containing a report of an interview with Mr. W. H. Robinson, of Newcastle, in which he related an incident that had occurred at a séance he had attended not long before at Whitley Bay. (It is understood that the séance alluded to was one given by Mrs. Roberts Johnson.) It appears that in the course of the sitting a voice with which none of the sitters were familiar asked if anyone present would carry a message to an address in Sunderland, and that two ladies at once volunteered to do so. What followed may be related in Mr. Robinson's words:—

The voice then gave the name and number of a house in a certain street in Sunderland, and continued: "I am a British officer who was recently in a very heavy engagement. My mother and sister reside at the address given, and I want you to acquaint them of the fact that I am no longer on earth. They cannot possibly obtain the news for a very long time yet, if I were to await the usual official method, for I am not yet posted in the British Army as being even missing."

Next morning the two ladies paid their own fare and went down to the address given. They discovered that the information that the mother and sister of a British officer lived there was quite correct, and then, with some hesitation, they related the whole story to the relatives.

At that time nothing had been heard from the front, and the relatives had believed that their soldier was alive and well. I am very sorry to have to state, however, that the information the ladies carried has turned out to be quite correct.

Miss Edith K. Harper writes:—

The war has taught us that many things may be "home-grown" which formerly were sought abroad. Mrs. Everitt has passed, but Mrs. Roberts Johnson is with us, and those of us who have had the privilege of enjoying the results of her gift will be one in the hope that long she may remain.

During her recent visits to town I had the pleasure of sitting with her more than once. The first time, in spite of inclement weather, with heavy rain and fog, I was struck by the remarkable clearness of the voices and the absolute distinctness with which both Christian and surnames were given without any promptings from either psychic or sitters. I received at this sitting an unsought test from a relative, an old lady who died when I was a small child, and who has never before communicated. She greeted me, announcing herself by a name which conveyed nothing to me. On my saying I did not know her, David Duguid, Mrs. Roberts Johnson's "Master of the Ceremonies," immediately called out: "No, *you* don't remember her, but your mother does." This my mother, who was present, verified, for the name given was the maiden name of the old lady in question, and not the one by which I dimly remember her. Julia Ames also greeted me, and referred to the rosemary we had brought with us. Mrs. Johnson said it was the first time Julia had manifested at her séances.

The next sitting was much better, and the circle smaller. David soon greeted us, and the sitters were touched, one after another, with the trumpet. Then, without using the trumpet, my father spoke to us, giving his name very clearly, and talking for some time. He also touched us very frequently. What he said is, of course, interesting to ourselves only, so I do not repeat it here. He also very cordially greeted Mrs. Johnson. On my father's ceasing to speak, Mrs. Johnson and my mother both said they saw Mr. Stead. We sang one of his



favourite hymns, and scarcely had we finished when, close beside me, and without the trumpet, I heard the voice of our dear old chief calling to me: "God bless you, Edith. May success go with you." He went on to speak to me on several matters, purely personal, still without the trumpet, and when I reminded him of the anniversary, then so near ("Titanic"), he said quickly, "Yes, yes, but I am glad to be here. So much work, so much time! I am glad I came." In this he only echoes what all our friends say who have passed to the higher life. None of mine would return to dwell on the Sorrowful Star. Mrs. Johnson then thanked Mr. Stead for a message he had given me for her a few days before (through the table), and he at once seemed to turn in her direction, and called out:—

"Go on with your work, Mrs. Johnson, go on with your work!" A very characteristic admonition indeed!

Mrs. Harper was then greeted by her mother, and it is interesting that this relative, who has only once before manifested her presence at a séance, had promised us a few days ago that she would try to speak. She talked with my mother in the most natural way, touching us both nearly the whole time. After this Mrs. Johnson said she saw an Indian girl, and next moment we heard a voice exclaim "Blossom!" This was an old acquaintance, but she was not encouraged to remain, for we knew of old that her lively chatter was apt to use up the "power." I asked her concerning another Indian friend, but she threw down the trumpet with a most emphatic negative and departed.

A curious incident was that of a spirit addressing my mother and giving the name of "Amy Robsart." My mother asked, "Why do you come to me?" The reply was, "Because you have helped me." We asked, "Have you seen Dudley? Have you forgiven him?" She answered "Yes" to each question, but in a rather troubled voice, as though they revived painful memories. This is a curious sequel to a message in automatic writing, signed "Robert Dudley," which my mother received a few years ago from a psychic friend. The writer, who claimed to be the Earl of Leicester, said he could not be at peace, for the shadow of his crime was still upon him, and till Amy Robsart ceased to go in fear of him his soul could not progress. We were asked to pray for him and for her, and we often sent kindly "thoughts" out towards the ill-fated victim of Leicester's ambition and his Queen's fickleness. This all happened years ago, however, and had passed completely from our memory till that plaintive voice, calling herself "Amy Robsart," reminded us. We cannot in every case prove the identity of historical personages who announce themselves at séances, but the connection between these two episodes is very interesting, and was, of course, entirely unknown to Mrs. Roberts Johnson.

There were, of course, many other manifestations during the afternoon to other sitters in this small circle, but of these I do not feel at liberty to speak. I may, perhaps, be allowed to mention one touching occurrence, however, which took place when the séance was near its close. Mrs. Johnson, who had remained normal throughout the séance, remarked, "I think everyone has had a message," but the lady sitting at my right hand answered rather sadly, "Everyone but me, and I have come a hundred miles to get one!" Immediately David Duguid said, "Your daughter is here, and she will speak to you presently." Soon a voice said, "Mother!" and a joyous greeting followed. "Do you remember what day this is?" asked the mother, and at once the reply came, "Yes, it's my birthday!" This was true, as also was her statement that her mother had brought her "a message from daddy." This message was given and lovingly replied to, with the added assurance, "I am going home to tea with you now, mother." It was just one of those touches of human nature that assuage the anguish of bereavement by the assured consciousness of the nearness and naturalness of our beloved ones.

I am happy to give personal testimony to the excellence of Mrs. Roberts Johnson's mediumship, and hope that she may be spared many years to give comfort to the sorrowful by taking away the awful sense of loneliness and separation.

FATHER TIME is not always a hard parent, and, though he tarries for none of his children, often lays his hand lightly upon those who have used him well: making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigour.—DICKENS.

THE DEMISE of the Rev. G. S. Barrett, D.D., is announced. He was in his seventy-seventh year, and was for forty-five years minister of Prince's-street Congregational Church, Norwich. He is a brother of Sir William F. Barrett, to whom we offer such condolences as are appropriate to an event which our faith and knowledge have robbed of so much of its old-time tragedy.

## CLAIRVOYANCE AND THE CAMERA.

SOME EXAMPLES FROM THE PAST.

Mr. H. Blackwell, whose experiments in psychic photography are so well known, writes:—

Considerable attention has been attracted to the interesting account given by the Rev. Charles L. Tweedale of his having succeeded in photographing a spirit face. This being seen by a sensitive is claimed to have "absolutely proved the reality of clairvoyant vision," and you allude to it as being a step in the right direction. In fairness to those who in the face of great opposition have borne the burden and heat of the day, the more recent readers of *LIGHT* should understand that clairvoyants in the past have frequently seen and described spirit visitors posing before the camera.

Dr. Alfred Russel Wallace, in his most valuable work on "Miracles and Modern Spiritualism," devotes about twenty-four pages to spirit photographs, and gives particulars of a visit he paid in March, 1874, to our earliest photographic medium, Mr. W. Hudson. The cautious scientist was accompanied by a capable clairvoyant who, when the sitter was ready, saw a spirit form, and that it held some flowers. When the plates were printed from they proved to be two excellent portraits, unlike any previous ones, of the mother of Dr. Wallace, who appeared holding flowers in her hand. The author also refers at length to some experiments carried out in 1873 by two well-known photographers in Clifton. A clairvoyant was present, and in every case he minutely and correctly described the appearances which afterwards came out on the plate. In "The Veil Lifted," Mr. James Robertson, of Glasgow, tells of the patient efforts made to get a photograph of a little boy. In accordance with the wishes of the spirit operators the camera was set up in the bedroom he had occupied, and one of his sisters, being gifted with clairvoyance, was able to see him. The parents were rewarded by receiving four clear and well-defined likenesses of their son. In one he was sitting up in the bed in which he had died, and in another he appeared clothed in a boy's suit. This was the eighth sitting which had been held for the special purpose, and it is important to note that although on each occasion the little fellow was seen and was assisted by other spirit friends, yet at all the previous séances he had failed to impress the sensitive plate. This was in 1892, and the medium was Mr. David Duguid, who is now the chief spirit helper of a medium who obtains the Direct Voice.

In "Twenty Photographs of the Risen Dead," by J. S. Wilmot, published in 1894, the author reproduces and gives the particulars of a photograph of an Oriental with a white beard, taken in the presence of nineteen witnesses. Several of these perceived the form and recognised him as the guardian spirit of one of those present. Mr. A. Glendinning has placed it on record that a friend having discerned an ancient cleric in the drawing-room, a camera was hastily placed in position and a plate exposed. Mr. Glendinning discovered some years later that it was Bishop William of Wykeham he had taken. In the booklet on this subject by Will Phillips, and also in the later works by J. J. Morse and James Coates, cases are given where clairvoyants during sittings with Mr. R. Bournsnel have seen the spirit friends taking their position in front of the background.

In my own series of sittings with Mr. Bournsnel some sixteen years ago I was frequently accompanied by clairvoyant friends. They saw and described the spirit sitters, who sometimes at mental request changed their positions. In many instances the portraits thus given were in fulfilment of promises previously given, and in order to make the testimony more complete, I took up a new packet of plates each time. These I initialed and dated in the dark room, afterwards assisting in the development. Mr. Bournsnel was an excellent seer and was thus enabled to judge the right moment when to uncup the lens. From the other side he still takes a keen interest in the truths of spirit photography, as also do others of the old workers such as Messrs. Mumler, Daguerre, Fallis, Hausmann, Lacy, Glendinning, Traill Taylor and Walker.

Mr. Blackwell appears to overlook what the Rev. C. L. Tweedale regards as the especial feature of his experiment—its spontaneous character. We are well aware that in circumstances where matters have been more or less pre-arranged photographs have been taken of figures seen clairvoyantly. The only instance which appears to be approximate to Mr. Tweedale's experience is that of Mr. Andrew Glendinning, who devoted many years to the subject and frequently showed us his results which, however, failed for some reason to convince certain photographers, even those who admitted the fact of



spirit return. There was generally some technical objection. That is why we are in favour of a continuance of experiments until all excuse for scepticism is abolished.

#### CANON FOWLER AND THE REV. C. L. TWEEDALE

Canon Fowler writes from Durham:—

With regard to a paragraph on this subject in *LIGHT* of April 29th, may I point out that in order to form an opinion on a printed statement it is not usually thought necessary that the original metal type should be inspected, and that not only I but other experienced photographers are of opinion, judging from Mr. Tweedale's own prints, that the markings which he sees as a "spirit photograph" are purely accidental, and due to some fault in the plate or in the development or manipulation thereof. No one impugns Mr. Tweedale's good faith, nor has my object been to "discredit an apparition." I only said that if the appearance on the print was accidental, it left the case of apparitions, visible or audible, just where it was before, and that the photograph was in no way "epoch making," or a "priceless treasure." I fully admit that the markings on the print bear some resemblance to the upper part of a human face, when once the likeness is seen, but friends to whom I have shown it, including photographic artists, have been unable to recognise the features until I pointed them out. An inquiry of mine, as to similar accidental resemblances, appears in "Notes and Queries," of April 29th, p. 348. My remarks have been from the photographic point of view alone. All questions of clairvoyance, apparitions, and the like, I am content to leave to "experts" in those subjects, and to be considered "totally ignorant" with respect to them.

#### SIDELIGHTS.

A correspondent tells us of a legend which is gaining currency amongst sailors—that the dead women and children of torpedoed liners lure German submarines to destruction. He regards the idea as the "direct descendant and lineal ancestor" of those myths and legends which, like Aphrodite, have been born of the sea.

A remarkable case in Dr. Paul Joire's "Phénomènes Psychiques" is that of a control who, after giving his name, offered as evidence of identity a Latin quotation which was subsequently found to have been engraved upon his tomb. The evidential value of the communication lay in the fact that owing to the neglected condition of the grave it took the cemetery keeper nearly an hour to clear and decipher the inscription.

Part III., Vol. I., of "The Universal Text Book of Religion and Morals," edited by Mrs. Besant (Theosophical Publishing Office, Madras, 6d.), deals with Hinduism. We are most interested in the manner in which the writer treats the question of caste. "The whole purpose of the caste system," we are told, "is misconceived when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes designed to forward the good of the whole community. . . . Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain it is, that if those abuses could be destroyed and the system itself maintained, Hinduism would solve some of the social problems which threaten to undermine Western civilisation and would set an example to the world of an ideal social state."

"The Noble Eightfold Path" (Theosophical Publishing House, Adyar, Madras, 1s.) is a learned exposition by the Bhikkhu Silacara—a "bhikkhu," we understand, is a Buddhist monk—of the dhamma, or sacred law, of the Buddha. In the opening chapter we are reminded of the saying in which the Buddha summed up the entire purport of his teaching: "One thing only do I teach—ill and the ending of ill." The eight divisions of the path that leads to the ceasing of ill—to each of which the author devotes a chapter—are right understanding, right-mindedness, right speech, right action, right livelihood, right endeavour, right recollectedness and right concentration; but as these are not to be regarded as succeeding one another in time, they may, as the bhikkhu points out, be more truly pictured as closely intertwined strands in a rope by which a climber pulls himself, hand over hand, upwards. Though at one moment his fingers come into more immediate contact with one strand than with the others, he is all the time clinging to the one rope.

#### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

##### "The Larger View."

SIR,—While heartily agreeing with "Cordelia's" excellent letter, I think that the "squabbles of conflicting creeds," &c. (see *LIGHT*, page 127) are likely to continue unless we fully realise the great truth underlying them, the fact that religion is largely temperamental, the result of heredity, training and environment. Christ probed the vital element in all devout aspiration when he said "They that worship the Father must worship Him in spirit and in truth." Forms are but passing things to "perish with the using"—the spirit of true devotion is deathless, ever expanding and daily coming into a state of greater receptivity and higher consciousness. Whether one gravitates to a religion of authority or one of endless inquiry depends upon the temperament of the individual.—Yours, &c.,  
E. P. PRENTICE.

##### Spiritual Philosophy and the War.

SIR,—There is a false concept, wherein is postulated an error which certain schools of philosophy have utilised to the furtherance of war and its principles until truth has been lost sight of, with the result that war has been given a false position as a potential developer.

Mr. Wake Cook's letter on page 120 treats the subject more from the old conception of a God of fear and of arrogance, plus a few modern orthodox scientific postulates. Both are doctrines which have helped to lead to the "frightfulness" we are now combating.

"Irresistible impressions" are forms of conclusion necessitating a very careful analysis, which sometimes ends in additions which considerably alter the original text of impressions.

"War," we are told, "is the great energiser, mother of inventions, discipline and organisation"! a "vital triad," indeed, whose powers are directed toward the annihilation of spiritual, mental and physical progress. Without war the world would have arrived at a stage of trinitarian progress in which both art and industry would be applied to the spiritual and physical benefit of humanity. It would have secured a peace, with a spiritual emanation far surpassing that of the purest present Ego.

The bonds uniting families, "culminating in our own unique Empire," would be more securely founded on love alone than on the present insatiable desire for world supremacy in productions and possessions, and the necessities compelling armed defence would then be *non est*. War is not Nature's way. Her progression is by success, support, sacrifice—in short, love—proceeding from a few elements by simple formulae, to create and recreate, in which process we are slowly learning, and nothing is destroyed, whereas war is the destroyer of all pertaining to love and truth, with unspeakable horrors, both physical and physical, in its wake.

"War, the surgeon's knife, cutting away cancerous growth" (generally an accumulation through the ignorance of the sufferer), is a remedy as bad as the disease and as rarely effective.

War is the result of man's selfishness, he being, to a great extent, the controller of his impulse and action. True, the religious, educational, and competitive systems of the world conduce to this bias in both impulse and action; consequently each man identifies himself with that to which he has by training and temperament been attuned. No, sir. Change the incentive. Let Love create; let Selfishness abdicate, and other categorical imperatives may follow.

Love created, and through cosmical evolution produced consciousness, mentality and spirituality, progressing on until it becomes wholly its first principle again—Love: all by way of unselfishness and sacrifice of self—"He that would save his life must first lose it." This is Spiritualism's "Spiritual Philosophy" as I am learning it.—Yours, &c.,

BERTRAM P. MEMBERY.

REFERRING to the experiences of Mr. Horace Leaf (p. 8 and W. S. (p. 104), a lady correspondent, F. C. White, writes that she has had visions of apparently living people on miniature scale, but thought afterwards that the reason they appeared so small was that they were a long way off.



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gothie.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,844.—VOL. XXXVI. [Registered as] SATURDAY, MAY 13, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

## London Spiritualist Alliance, Ltd., 110, ST. MARTIN'S LANE, W.C.

### Programme of Meetings for the Coming Week.

TUESDAY, May 16th, at 3 p.m.—

Members Free; Associates and Friends, 1s. each.

Psychometric Readings by ... Mrs. M. E. ORLOWSKI.  
NO admission after 3 o'clock.

THURSDAY, May 18th, at 5 p.m.—

Admission 1s.; Members and Associates Free.

Psycho Class ... MR. J. H. VAN STONE.  
Lecture on "Egyptian Magic."

FRIDAY, May 19th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

For further particulars see p. 154.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at  
77, NEW OXFORD STREET, W.C.  
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

MRS. MARY INKPEN, Clairvoyance.

May 21st, Mr. Robert King, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open  
at 6 p.m. No admission after 6.40 p.m.

## CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,  
22, Princes Street, Cavendish Square, W.

ON SUNDAY, MAY 14TH,

Morning ... No meeting until advertised.

Evening, 7... MR. HARRY FIELDER.  
Address, "Light of the World."

## THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 14TH.

At 11 a.m. ... MRS. WALLIS.

At 7 p.m. ... MRS. WALLIS.

WEDNESDAY, MAY 17TH, AT 7.30 P.M.,

MISS V. BURTON.

## SPIRIT TEACHINGS

Through the Mediumship of William  
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,  
And Two Full-page Portraits.

SEVENTH EDITION.

and some bound in Cloth Gilt, 324pp., demy 8vo.,  
price 3s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## THE UNION OF LONDON SPIRITUALISTS

Will hold their

### FIFTEENTH ANNUAL CONVENTION

On THURSDAY NEXT, MAY 18th.

At South Place Institute, Finsbury, E.C.

(Near Moorgate Street Station).

Morning at 11 o'clock, a paper will be presented—

"INSTRUCTION, DESTRUCTION, CONSTRUCTION," by MR. F. T. BLAKE (President  
of Southern Counties' District Union) for discussion.  
Vocalist—Mr. Eric Godley (baritone).

Afternoon, at 3 o'clock—

CLAIRVOYANCE by MRS. CANNOCK and MRS. JAMRACH.

Vocalists, Madame Louie Watson and Miss Edith Bolton.

Evening, at 7 o'clock — **MASS MEETING.**

Chairman, Mr. G. Tayler Gwinn (President of U.L.S.).

Speakers—Mrs. Mary Davies, Mr. F. T. Blake (Bournemouth) and Mr.

Richard Boddington (Member of S.N.U. Executive).

Vocalist—Miss Florence Shead.

Choirmaster—Mr. E. Alcock-Rush.

Admission Free.

Anthem by Choir.

Organist—Mr. C. W. Turner.

Collections to defray expenses.

## NATURE SCHOOL CAMP.

A Camp for Nature Study and Conference on things Spiritual  
and Psychic will be held under the supervision of

DR. W. J. VANSTONE at West Howe, Kinson  
(Near Bournemouth)

From June 10th to 24th Comfortable Chalets, perfect sanitation,  
&c. Terms, inclusive of board, lectures, baths, &c., £2/10  
per week. Full details on application to—

Hon. Sec., Miss Johns, 13, Longton Grove, Sydenham, London,  
S.E.

JUST PUBLISHED. A New Book by

The REV. ARTHUR CHAMBERS

(Vicar of Brockenhurst, Hants).

## OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know  
more on this subject than is commonly expressed in  
Christian Belief?

Paper Covers, 1/2 net post free. Bound in  
Cloth, 1/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist  
Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## ACROSS THE BARRIER.

By H. A. DALLAS.

A Record of True Psychic Experiences.

With an Additional Chapter by H. B. MARRIOTT WATSON.

"A valuable addition to the rapidly accumulating experimental  
evidence of the soul's survival of bodily death."—*The Christian  
Commonwealth.*

"An interesting and readable contribution to the literature of  
Psychical Research."—*The Scotsman.*

Cloth, 212 pages, 3/11 net post free.

To order from—

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.



# TOILET PREPARATIONS OF DISTINCTION

---

## CRÈME "JUVALLE"

An Exquisite Food for the Skin.

It restores the tone. Rejuvenates the skin and quickly imparts to the complexion the radiance of health.

In Dainty Jars, Post Free, 1/9, 3/-

---

## CRÈME "MORNINGTON"

The New Vanishing Cream for Day Use.  
Non-Greasy. Slightly Astringent.

CREME "MORNINGTON" will suit the most delicate skin and ensures a lovely complexion under the most trying climatic conditions.

In Dainty Jars, Post Free, 1/9, 3/.

---

## The World-Famous "HĀĀRKHUR" Shampoo Powder.

The wonderful effect of this delightful preparation upon the hair in stimulating the growth and restoring the natural colour makes it an indispensable addition to the toilet.

In Bottles, Post Free, 5/-, 8/6, 10/6

---

The "Street" Toilet Preparations,  
38, Victoria Street, London, S.W.



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,844.—VOL. XXXVI. [Registered as] SATURDAY, MAY 13, 1916. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way.....	153
Shakespeare's Sonnets.....	154
The Loss of the "Arabic" Fore- told.....	154
The Mediumship of Mrs. E. A. Cannock.....	155
Transition of Mr. Wm. Rundle.....	156
Life and Logic.....	156
Where is the Soul during Uncon- sciousness?.....	157
English as a World Language.....	157
Perplexing Problems in Psychic Progress. An Address by Dr. W. J. Vanstone.....	157
Patience Worth: A Psychic Mystery.....	159
A Generation Ago.....	159
The Elfin Side of the Daisy.....	159
Sidelights.....	160
Spiritual Philosophy and the War.....	160

## NOTES BY THE WAY.

The thanks of LIGHT and its readers, nay, of Spiritualists, Occultist and Psychical Researchers in general, are due to Dr. W. J. Crawford for the long series of papers on the "Scientific Investigation of Physical Phenomena" which were concluded in our issue of the 29th ult. They awakened interest in many quarters outside psychic research circles, for in these days the appeal of the scientific spirit is more compelling than the call of mystery and romance. Indeed, we have come to-day to recognise that Science is the modern magician and wonder-worker. It was Romance—as Kipling showed—that brought the railway train to the platform at its appointed time. And in saying these things we do not for a moment overlook the attitude of that considerable section of Spiritualists who are not enamoured of Science or scientific methods, having found the soul in regions to which Science has not yet penetrated—that very real and wondrous realm which belongs to the higher activities of the spirit, and to which the logic of earth is foolishness. But the method of our new dispensation must be: to each according to his need. Intellectual demonstrations are necessary. Were they impossible the case for the reality of the more exalted planes of consciousness would be measurably weakened. Every ladder must rest on the earth; and Swift well satirised the impractical dreamers who conceived the possibility of commencing to build a house from the roof and so proceeding down to the foundations. Our Idealists as well as our Realists are under obligation to Dr. Crawford for a work courageously undertaken and ably and faithfully performed. It has advanced the cause of both.

On another page appears a letter from Sir Arthur Conan Doyle on the subject of the whereabouts of the soul during the unconsciousness of the body, a subject the discussion of which was initiated by his letter in LIGHT of March 11th last. On the difference of view as to what precisely causes the phenomena under discussion, whether the soul, or thinking and perceiving part of the man, is actually detached from the body or gains its knowledge by some temporary extension of faculty, it is conceivable that both views are correct—it may be simply a matter of stating the same thing in other terms. But as we are dealing with supernormal processes under the mundane aspect, we prefer his own statement of the case as being more nearly related to the everyday conception of things, and thus leaving no gap in the succession of ideas. The transcendental idea, if thoroughly applied, may be made

to cover all our concepts of physical time and space, reducing them all to illusions. So they may be, when viewed "under the aspect of eternity." Yet we rather imagine that the propensity to place mystical or metaphysical interpretations on supernormal phenomena has had something to do with the aloofness of the scientist towards psychical facts. Nature abhors a vacuum, and the scientific mind is shy of matters too intangible to be reduced to definite terms. As to the general issue as between the Idealist and the Realist, their differences seem to reside chiefly in the consciousness of each rather than in the things surveyed. We can admit the categories of both, whether these involve the idea of the travelling of the soul or the subjective nature of the visible world, and reconcile them by the application of the unitary idea whereby "opposites" are perceived as merely opposite sides of the same thing.

Reference has been made on several occasions in these columns to the part played by the mind of a medium in trance in simulating some of the phenomena involved in actual spirit control. Those who have gone deeply into the subject are well aware of the fact; but profound students of psychical problems are not numerous, and to some of those who concern themselves only with the broad general issues of the matter the idea is repugnant. The average mind naturally shrinks from doubts and complexities. And yet when we face the problem squarely, it becomes clear that these powers of the incarnate mind are a confirmation rather than a negation of the idea of spirit reality and spirit communication. Just as a wheeled vehicle which is ordinarily propelled by mechanical force will in some circumstances (a gale of wind or a descending road, for example) move "of itself," so it is with the mind. In her "Objections to Spiritualism," Miss Dallas handles the question in a simple but convincing fashion. As she points out, there is a similarity between the dream state and the mediumistic state. There is little doubt, however, that much mischief has been done to the subject of spirit communication by the indiscriminate acceptance of everything given out in trance as being the actual utterances of spirit controls. These easy-going methods may save trouble at the time, but they accumulate infinitely more trouble afterwards to those whose work it is to sift and verify, and correct false impressions.

It is well to remember that but for these possibilities of spurious control there could be no actual spirit communication at all. The existence of the counterfeit presupposes the real. Long ago we said in this place that if in this infinitely important subject we had found everything simple, easy, orderly and consistent, we should have had grave doubts of the truth of the whole matter, for it would then have been radically different from every other department of human existence. But the difficulties showed that it belonged to the natural order of life—that there



was nothing either celestial or diabolic about it. It called for the exercise of just those powers with which we face the problems of existence in every other avocation in which we are compelled to discriminate between good and bad, genuine and spurious, the sound and the defective. Of course, we may be over-cautious on the one hand or over-credulous on the other; we see conspicuous examples of both types of mind amongst investigators. But the over-cautious mind, while it rejects much good evidence, is yet satisfied in the end, and the over-credulous one, while it treasures some more than dubious matters, yet possesses many things that are real and true. So that the balance is maintained. Nevertheless, a vast economy of time and labour would be effected by a habit of judicious selection. It would save time and trouble on both sides of the way, for our haphazard methods are pain and grief to those in "the beyond" who are trying to establish their existence to us on scientific lines. The medium of lax mental habits is often a sore trial to them. "I once heard a control state through an entranced medium," writes Miss Dallas, "that the medium was 'dreaming, and her dreams get in my way'!"

### LONDON SPIRITUALIST ALLIANCE.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

**CLAIRVOYANCE.**—On Tuesday next, May 16th, Mrs. M. E. Orłowski will give psychometric readings at 3 p.m., and no one will be admitted after that hour.

**PSYCHIC CLASS.**—On Thursday next, May 18th, at 5 p.m., Mr. J. Henry Van Stone will give the last of his series of four lectures; subject, "Egyptian Magic."

**FRIENDLY INTERCOURSE.**—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, May 19th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

**TALKS WITH A SPIRIT CONTROL.**—On Friday next, May 19th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### SHAKESPEARE'S SONNETS: A TERCENTENARY NOTE.

The following sonnet, being No. LXXXVI. of the Shakespeare Sonnets, contains allusions which have a curious relation to the idea of spirit inspiration:—

Was it the proud full sail of his great verse,  
Bound for the prize of all-too-precious you,  
That did my ripe thoughts in my brain inhere,  
Making their tomb the womb wherein they grew?  
Was it his spirit, by spirits taught to write  
Above a mortal pitch, that struck me dead?  
No, neither he, nor his compeers by night  
Giving him aid, my verse astonished.  
He, nor that affable familiar ghost  
Which nightly gulls him with intelligence,  
As victors of my silence cannot boast;  
I was not sick of any fear from thence;  
But when your countenance fill'd up his line,  
Then lack'd I matter; that enfeebled mine,

### THE LOSS OF THE "ARABIC" FORETOLD.

A DOUBLE WARNING.

Mr. R. H. Greaves, of the American Society for Psychical Research, sends us from New York City a long account, which we can only reproduce in a condensed form, of a warning which he received last July, and again in August, against allowing his wife and child to return home in the "Arabic." He assures us that the story is quite true, and that though ill-health prevented him till recently from copying out the records and piecing them together, they had been postmarked by an obliging postmaster, and had been seen by others before the sinking of the ill-fated vessel. Mr. Greaves begins his narrative by explaining that the psychic through whom he got such manifestations as did not come directly to him was a personal friend, named Mrs. Barrows, and that the unseen friends who gave him the warning were Mrs. Barrows' guide, who prefers to be known as "R. L.," and Edwin W. Friend, who was editor of the Journal of the American Society for Psychical Research during January and February last year, and was thus well known to Mr. Greaves, and who was drowned when the "Lusitania" was torpedoed.

Mr. Greaves' first intimation came before he had heard from his wife that she intended to sail on that boat when she left Liverpool, August 18th. He was conversing with "R. L." on the evening of July 21st, when the latter, after stating that he could not get conditions exactly right, said, "Tell them to keep out of peril," adding that the danger was very great, and that it concerned very many people.

R. H. G.: I don't think they will attempt to come next month.

R. L.: Very determined.

R. H. G.: I warned her, and told her of the attack on the "Orduna."

R. L.: Someone there should try to persuade.

R. H. G.: My sister will.

R. L.: Good.

After this sitting Mr. Greaves wrote again to his wife, telling her that he was perturbed by the thought that if she sailed during August something might go wrong, and strongly advising her against booking her passage till just before sailing. He also said that if there were any danger she would feel a slight uneasiness; and in that case she was not to sail at all; he added that she might get a cablegram from him, but that he would not cable unless he felt that it was absolutely necessary.

About midday on August 7th, while in his office, Mr. Greaves was overtaken by a feeling of terrible anxiety together with a conviction that somebody was trying to tell him something. Unable to get anything through automatic writing, he went to see Mrs. Barrows and asked if she had not received a message for him that morning. In reply she gave him the following from "R. L.": "If you do not take care you will lose her. The water will help, but it can be cruel. Keep them off it." Somewhat later the medium said that she kept hearing a voice telling her to write. Accordingly she fetched pencil and paper. The writing that came appeared at first sight to be incomprehensible. It ran:—

demoodcibaraefrnd efrendsurs daer

Mr. Greaves made out "E. Friend. Sure" but nothing more; so he called for "R. L." and told him that he had received a communication from Edwin Friend, but could not read it. "R. L." told him to read backwards. He did so, and saw that it read: "Arabic doomed. E. Friend."

"R. L." inquired of Mr. Greaves who Friend was, and on being informed said that Friend did not appear to be able to get anything through intelligibly. "He seems to want to reach you very much, but cannot make himself understood."

R. H. G.: Is what Friend says true?

R. L.: I cannot see. Friend keeps saying, "Don't do it! Don't do it!"

R. H. G.: Please ask Friend if anything else will do instead of it.

R. L.: He shakes his head and tries to say, "Second date; next second date."

R. H. G.: Does he mean one week?

R. L.: Second.

R. H. G.: Can he not give us a name?



R. L.: He says "TPES 2" (Sept. 2nd). Somewhere near. Should be 2. Off on time.

R. H. G.: Would not 25 do? (Aug. 25th).

R. L.: I cannot see anything but the 2. The other man is all shaky, as though afraid.

Asked a little later whether Friend was still present, "R. L." said he could not get near him. "He has all shivered away to nothing." On being applied to for his own counsel, "R. L." said:—

I feel sure that in any event they will be all right. I see success and happiness for you with them. Therefore *nothing will happen to them*. Do you understand that if anything were going to happen to them I would see trouble ahead?

R. H. G.: I thought so. That is why I am puzzled about Mr. Friend's message.

R. L.: What he says might occur, and they be safe. All I can say definitely is that in the next three weeks there will be much disturbance everywhere, and that it would be better for them to stay where they are till the three weeks is over.

R. H. G.: Then I should cable?

R. L.: When this man came over here, many who were with him did not come. Don't let this disturb you. If you think it wise, make the change; if not, it will be all right, any way.

Mr. Greaves did not think it wise. He says—and here we will let him conclude the narrative in his own words:—

To write to one's wife, whose knowledge about psychical research is limited to what she finds in such publications as her husband has brought to the house, telling her that her sailing for home was stopped by cable because of a "spirit" message may sometimes be the right thing to do, but it requires a great deal of courage and determination, as well as a great deal of faith. I therefore relied on my belief that she would feel anxious, and that her anxiety would cause her to cancel her arrangements. But I could not rest. By August 10th I was almost a nervous wreck. That night I literally ran away to a rocky island off the coast of Maine, where I would be miles away from any post office, and would not only have no neighbours, but would not be able to get a newspaper even if I wanted one. From that time till August 25th I did not see a paper, nor did I receive any letters save from one man, who alone knew my address, and understood that I did not want to hear from anybody unless it was absolutely necessary.

On August 19th, at five minutes past ten, English time, I was sitting on the rocks in the sunshine, when suddenly I saw the "Arabic"—on which I had sailed myself last March—as clearly as though I were on a small boat near her. I saw that an alarm had been given, and knew by the excited manner in which stewards and passengers were rushing about on her decks that she had been torpedoed. An hour and three-quarters later, I knew that my baby Margaret was very much excited, and was thinking about coming to her daddy; and five hours later I got the same impression again, and the knowledge that her mother was crying.

About 8 o'clock next evening I felt what seemed to be a great inrush of power, which seemed to be both mental and physical. . . . I looked out many times at the rocks, close to the cove where I had landed the week before, and felt that right there I was, somehow, to fight a terrible battle which I should win by reason of perfect self-control.

At a quarter past nine I heard the sound of a horn on the water. A boat had arrived, bringing me a telegram which read, "Wife and baby saved"; and the preparation I had undergone during the hour just passed enabled me to read the telegram and give orders for my return to New York as if the news I had received were eminently satisfactory.

After my return to New York I got the papers, and found that the "Times," which was the paper to which I should have looked for the news, contained a list of saved on August 20th, but that the names of my wife and child were not there. I also found that only one paper contained their names that day.

Later I learned that they had been in the boat which was capsized when the "Arabic" went down, and that, after going under twice, they were saved on a raft, the one on which the brave Captain Finch was saved.

Thus the prophecy proved to be terribly true that the "Arabic" was doomed; and, so far as life is concerned, the statement, "they will be all right any way," was not less true.

In "A Generation Ago," our weekly excerpt from the pages of *LIGHT* for the corresponding week in 1886, will be found an extract from "Notes by the Way," in which "M.A. (Oxon)," discussing the same subject as that dealt with by Sir A. Conan Doyle this week, quotes a letter from Lord Tennyson, the then Poet Laureate, who gives his own experience of a "waking trance" which he was able to induce without the doubtful aid of anesthetics.

#### THE MEDIUMSHIP OF MRS. E. A. CANNOCK.

Mrs. E. A. Cannock, who is well known to many readers as a clairvoyant and healer, has exercised her psychic gifts for some sixteen years. She was formerly a zealous Church worker, but the development of her psychic powers brought her a larger field of activity. Her mediumship has taken several forms, but Mrs. Cannock prefers to concentrate her attention on healing and medical diagnosis, in which connection she has had considerable success. At the same time her powers of clairvoyance and psychometry are still active, and she has on several occasions acted as a medium for physical manifestations, on one occasion taking live coals from the fire with her hands—the "fire test."

Mrs. Cannock loves her work, and her sincerity and sympathy are abundantly evident. Meeting her for the first time, one would be impressed by her magnetic personality and quiet directness of method.

From a child Mrs. Cannock has been clairvoyant, but, as usual, regarded her visions as fancies, which she endeavoured to suppress. She recounted to me the following experience of her early childhood:—

When I was quite a small girl, the figure of my grandfather, who had been dead for some considerable time, came to me and said: "I am coming for Gertrude at twelve o'clock to-morrow." Gertrude was my sister, who was then ailing. I was not at all frightened at the incident, which seemed to my childish imagination quite a natural everyday occurrence; but my parents, to whom I described the visitor, were very disturbed. Next day, at twelve o'clock, my sister passed away.

Another incident of more recent date concerned a French lady who consulted Mrs. Cannock as to a projected journey to South America. "You will not go," said the medium, at the same time advising that no further preparation should be made. "But everything is ready and our clothes and furniture packed!" protested the lady. The medium, however, was definite as to the abandonment of the proposed journey and said further, "I can see you standing on the balcony of a large house in a strange town, looking down on a column of soldiers whose rifles are decorated with garlands of flowers." This prophecy was fulfilled, the lady's husband being called up for service with the French army; and later the lady herself watched the departure of the troops from a balcony in Paris.

In addition to the fact that at a public meeting at Holloway in March, 1914, she predicted the outbreak of a European war, Mrs. Cannock is credited with having had a presentiment of the recent Irish outbreak. She warned one of her friends who owned a shop in Sackville-street, Dublin, that his property would shortly be in danger of destruction by a hostile crowd.

D. N. G.

#### TRANSITION OF MR. WILLIAM RUNDLE.

The numerous friends of Mr. William Rundle, late President of the Southend and Westcliff Spiritualist Association, will hear with regret that he passed from earth on Saturday, the 29th ult. He was at the time a patient in the University College Hospital, Gower-street, his disease being cancer of the peritoneum. Mr. Rundle, who was conscious almost to the last, impressed upon the friends who had gathered round him how happy he was in the knowledge of the new life which awaited him.

One who knew him writes that he was greatly loved and will be mourned for by a wide circle of friends throughout the country; sympathy with the sorrowful was a marked trait in his character, and his generosity was unbounded; he gave of his best willingly and freely.

Mr. Rundle was keenly interested in the science of numbers, and it is remarkable to notice the recurrence of the number seven in his career. His birth digit was 7; he first entered the hospital on April 7th; his bed was number 7; his second bed was number 14—two sevens; and he passed to his well-earned rest on the 7th day of the week, at the age of 49—seven sevens. The funeral took place at Brompton Cemetery, Mrs. E. Neville, of Ilford, performing the last earthly ceremony for her friend and co-worker. The floral offerings were very choice, and the service deeply impressive. The late treasurer, Mrs. Fulcher, and the secretary, Miss C. A. Boardman, attended the funeral as representatives of the Southend Spiritualists.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 13TH, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and *LIGHT* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## LIFE AND LOGIC.

Just as Love is said to laugh at locksmiths, so Life may be said to smile at logic. Logic is, of course, a serious business, but its followers are, none the less, prone occasionally to take themselves just a little too seriously. We wonder how many times in the past the logicians have mapped out the universe and erected boundaries and divisions, marking Ultima Thule here and "No Man's Land" there, and describing this region as uninhabitable and that as inaccessible. And Life has come in with its resistless surge, washed away all the boundary marks, and rendered all the ingenious maps and charts "of no further use to the owner." Now the logicians, for the most part, have been so much in the habit of regarding Life as something outside of themselves to be observed and analysed, that it has never occurred to them perhaps why, when all their nicely calculated systems and philosophies were swept away like the sand-castles of the sea-shore, they incontinently set about devising new and larger ones. The reason, of course, is that the urge of life was at work in their own minds impelling them to self-expression. It is better to rear edifices that are to be destroyed in howsoever short a time than to stand idly by, doing nothing because, as the French moralist observed, "everything passes, everything perishes, everything palls." He, too, by the way, must have been something of a logician, because the doom he pronounced only applies to "everything" which is not of permanent value to the soul. That is a statement which the logician would doubtless require us to prove—whereas, of course, its truth lies beyond all the processes of logic, and can only be seen clearly by the intuitions.

At this point we select a letter from our recent correspondence. The writer is a profound and original thinker, who has lately occupied himself with the study of Spiritualism, and we take from his letter the following passage:—

Truth will always take care of itself, being always perceived directly in immediacy. That Truth is something to be "proved" is a misdirection of the Schools, whose leaders have too frequently failed to grip the fact that "logic" only casts out errors from our thought processes, and that the vital things are the premisses that have to be established by the direct intuition underlying induction.

That is a pregnant remark. It is the observation of one who sees that no man ever reaches any truth if, when he starts on his quest for it, he does not possess that truth already. Let us suppose the absurd case of an ultra-sceptic (it is hardly more absurd, by the way, than some of the

instances in our actual experience) who doubts whether he is a living man and sets about to settle the question. Could he ever prove his own existence on the lines of logic? Ultimately yes, because even logic has to expand with life, and he would come at last to see that only as a living man could he have conceived the doubt or embarked on the inquiry. The fact is that unless the mind can see itself or its truth both "within and without" it can never see either clearly. The Idealist pursues his quest entirely in the interior life—and fails. The Realist seeks exclusively *without* and fails even more miserably. The true thinker combines both attitudes and achieves the rounded view.

It has been said many times that Spiritualism rests on its facts. It would be more correct to say that it rests on a universal principle which is *confirmed* by facts. Nothing that is incapable of being discerned by the intuitions is possible of proof by logical methods. The born mathematician can see the answer to a problem immediately it is stated. When he sets it out in rows of figures it is generally for the purpose of confirming what he has seen or conveying the solution to someone who would otherwise be unable to reach it—some person, let us say, who, as a logician, can only deal with *thought-processes* and not with thought itself. Many minds are so constituted that they are, in their earlier stages at least, only able to deal with details and methods. The central idea is beyond their grasp. These persons, when, as critics, they come into contact with Spiritualism, are for ever taken up with the contradictions and inconsistencies in the statements of spirit communicators—these things, they argue, vitiate the evidence for a future life. It is curious that they do not see that such things are really the best evidence that we are dealing with a world of human life, human in mind and affections. That is the central idea. If the observer started with that idea, arguing from the life about him and his perception of an orderly and natural principle of evolution, he would look for all this evidence of human contrariety and difference of view, and, gaining it, would find confirmation and not contradiction. But he applies the method of logic to his inquiry, and Life, as usual, flouts him with a mass of bewildering discrepancies. He may even claim, as some do, that none of the multitudinous phenomena of psychic research absolutely proves the reality of spirits. But if he pushes the argument to its logical conclusion he will in the end find that there is nothing whereby he can prove absolutely the reality of his present life. But all the same he will go on living and growing in understanding and experience, whether he finds the process logical or not. Life, as always, will have the best of the argument.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

EGYPTIAN SYMBOLOGY.—On May 4th, at the meeting of the Psychic Class, Mr. J. H. Van Stone gave a lecture entitled "Egyptian Symbols." The lecturer pointed out how rich and varied was the symbology of Egypt, presenting in concrete form deep philosophy and profound knowledge. He then described in detail some of these symbols and their associated concepts, including the *scarab*, personifying renewal of life; the *ankh*, typifying everlasting life; the *tet*, meaning stability, and the *ab* symbol, indicating the will and desire of man.



## WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

(FROM SIR ARTHUR CONAN DOYLE.)

*To the Editor of LIGHT.*

SIR,—I must write again under the above heading in order to thank the numerous correspondents who have thrown various lights upon the question which I raised. Besides the letters in *LIGHT* I have received many private instances, and another correspondence has treated the matter in a well-known London weekly paper ("T.P.'s Weekly"). The result is a mass of definite testimony which I may elaborate into a longer article where I might have space to dissect the evidence and draw some general conclusions.

Miss Lilian Whiting and one or two other correspondents dissent from my view that the soul or spirit at such a time is floating from the body like a captive balloon on a psychic rope by which it can be drawn instantaneously back. They prefer the view that we have a natural spirit vision which is all-embracing and is only clogged by the body. Since, however, in all the cases cited the result is definite in time and place, and since it does not include a general view of everything but only of one particular thing, I still hold that the floating forth of a sensitive organism which is limited in its perception is the presumption which comes nearest to an explanation of the facts.

The instances are so numerous, so well attested, and so utterly beyond the reach of coincidence that one marvels that any man calling himself a scientist could dismiss them as unworthy of scientific consideration. Such scientists, having formed an *a priori* conception of the universe, simply ignore the plain facts which stand in the way of their hypothesis. One marvels that minds so acute within their own limitations should be so slovenly and illogical outside of them. One cannot forget the famous dictum of Huxley after hearing or reading some inanities of a séance room. "If they are true," said he, "they interest me no more than the gossip of curates in a cathedral city." This was a man who had made his name by a careful classification of crayfish and sea jellies. Yet he dismissed a whole new order of beings because the particular mental phenomena which he first encountered were not up to his preconceived ideas of what they should be. It would be as reasonable for a recluse coming out into the world to abjure the whole human race because the first gutter-snipe whom he encountered made a bad impression on him. Science (so-called) denied mesmerism for a century. Then it renamed it "hypnotism" and adopted it. Some day, no doubt, it will find a new name for the various psychic phenomena which are now under discussion, and will then find itself in complete agreement.—Yours, &c.,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough.

April 30th, 1916.

## ENGLISH AS A WORLD LANGUAGE

In a recent communication, Dr. William Sharpe, who writes from Belfast, predicts that "the tongue of Shakespeare, Milton, and the bards" will be the future language of the world. He says:—

While trade, commerce, and the arts of general utility are necessary to the prosperity of the world, and conducive to the wealth of nations, high racial integrity is more essential to the evolution and uplift of humanity in general. Bearing this in mind, the importance of language cannot be over-estimated as the essential vehicle for the dissemination of the knowledge of the "laws of life" that govern and help onwards the spiritual life of the world. So in this respect the English language has not only been fixed by the bards, but chosen for its comprehensiveness and suitability to be pre-eminently the language of the world. Indeed, it unmistakably seems to be a great world language for the unification of the nations.

No disease can enter into or take hold of our bodies unless it finds therein something corresponding to itself which makes it possible. And in the same way no evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come.—RALPH WALDO TRINE.

## PERPLEXING PROBLEMS IN PSYCHIC PROGRESS.

BY W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, April 13th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

*(Continued from page 150.)*

It must be borne in mind that the event of this moment is not the production of this moment, but the result of antecedent forces, which may be very remote; and that the play of the factors leading up to this event have been complicated and intricate but sufficient to weave a clear design indicating, within a little, the result. So whoever can sense that can tell with more or less distinctness what is coming, but with an absolute absence of certainty of detail.

I will give an illustration of what might occur. A clairvoyant says, "You will be killed by a railway accident. I see the train in ruins," and gives much detail. Another clairvoyant says, "I see a train accident, many lives lost, but, strange to say, the engine and the two next carriages are intact." Now it is your duty to travel by a certain train; but you take the hint and pick a carriage near the engine. The train is smashed, but you are spared.

Clairvoyant No. 1 was right up to a point and wrong afterwards. You ruled your stars and came out victor.

It is well for us to bear in mind that no spirit control knows everything and no medium is able to interpret all his own visions or tell your future with exactitude.

The fortune-telling element in Spiritualism has been its bane. Even now some think the only true propaganda for the cause is something of that kind, combined with elementary phenomena of a sensational character.

A note of warning is needed. A true prophet is less anxious to work miracles and show himself supernormal than to accomplish great reforms and attain high ideals. It may be that the great task of witnessing to the soul's survival after death can be better effected by educating and evolving along natural lines all that is great and good in the race than by a morbid striving after the phenomenal and miraculous in our lives.

If people use Spiritualism to replace common-sense, and spirit information to avoid the trouble of doing their own scouting, we shall find a grand principle degraded and dishonoured.

One problem is likely to be ever with us, and that is how to allow for the personal element in mediumship. The vital principle of mediumship is receptivity, and that in itself implies a great risk. A medium who is as absorbent as a sponge and wholly negative is not likely to be reliable, and may degenerate. The diagnosis of this degeneration generally is characterised by a violent egotism which admits no mistakes and believes its smallest oracular statements to be the promptings of infinite wisdom. It generally announces its independence of all ordinary means of attaining knowledge, relying on spirit controls to supply all necessary information. To persons of this type books are vain trifles, suited only to help babes in psychic experience. The exercise of mental and physical discipline, will-power, judgment, and common-sense are all set aside in favour of what the spirit friends say and advise. But there is no progression in this, no evolution, no ennoblement. The medium becomes a deluded automaton, blind leader of the blind.

The best way to eliminate the personal element in mediumship is to assert the individuality, but in the right place. Let the medium become an earnest student of Nature, literature and human life. Let him have a strong sense of the Divine as expressed in all religions; let that religious consciousness richly pervade his being. His mediumship will then provide rich material for the highest and best spirit controls to use in the execution of their glorious world-mission. They will no



longer be hampered by narrow limitations, but will apply the varied faculties at their disposal to interpret the profound and often intricate messages which they bring and the difficult service in which they engage.

But we must not always blame the medium, who is often affected by what is expected of him. If he finds that the main business of his life is to satisfy the cravings of lower natures, it would be strange if he were not injuriously affected.

The assumption of an unusual tone of voice or strange mannerism is no real evidence of complete spirit control. Nor, on the other hand, is the apparent affectation evidence of deception and fraud. When a medium lapses into his own peculiar idioms, phrases and figures of language, it is no proof of the personal element. The spirit control may be making use of the peculiar characteristics at hand which are the only means at his disposal for giving expression to the thoughts he wishes to convey.

If the control were to speak only with the form and phraseology of his earth life (as, say, a Persian Sufi), he might shock you and utterly fail to attain his end. So he adapts himself to what he finds at hand, applying the personal element legitimately for your good.

A further problem is how to interpret visions of ancient historic events which appear to have no distinct application to existing circumstances.

I know some of our friends would explain this as looking back to a former incarnation. Now, without discussing here the reincarnation theory one can simply say that such an idea will not apply in all cases, for the many visions some have will be difficult to harmonise with the theory. Others may assert that it is a question of utilising astral records of all past scenes, and for some reason this one has been selected from the many. A third theory is that many visions which are not known to be complete reproductions of historic incidents are the result of visualising transactions that are being enacted now in the spirit world; but the descriptions are clothed in material form and an account of thrones and palaces, horses and chariots is only a material way of describing the equivalent for such in the spirit world.

I have, myself, had visions of historic incidents about which I previously knew nothing but which proved to be true, while others I have never been able to identify.

The question of psychic healing, magnetic healing, faith healing, spiritual healing, divine healing, healing by mesmeric passes or hypnotic suggestion, is a source of many problems. In Scripture, and in ancient Greek and Indian records, we have healing by the spoken word, laying on of hands, prayer, anointing oil, magnetic contact. At some period of his progress the psychic of to-day discovers that he is more or less endowed with healing faculties, and in considering his experience he finds himself holding different views at different times. He further learns that he is not infallible, that he is frequently baffled, and that some subjects are more amenable to his treatment than others. Many things will occur to perplex him, and most of all, the fact that seasons will recur when he finds that with no apparent reason the power has left him—that he is absolutely impotent, though in some cases this is certainly not because of any retrograde movement in his spiritual experience, but may, on the contrary, be co-incident with considerable psychic advance.

All these things suggest principles upon which possible theories may be formed.

Taking the last first, it certainly suggests that psychic healing has a large element of a physical and magnetic character which is generated in the body of the healer and imparted to the patient. That magnetic material may be gathered up from the health auras of other people in a community, combined with that of the healer, and given to the patient. Further, the influence of the mental suggestions on the patient becomes a stimulus to latent cells which generate force, and this being augmented by the magnetic treatment, restores the tissue to that activity which revives it or enables it to repel attacking bacteria.

I can see a perfectly scientific and sane explanation of the

whole matter. Yet I am not at issue with those who feel the value of prayer and think it necessary to recognise the divine element in it. In fact, I think this is a very necessary experience, and the more a healer seeks for and attains to a sense of God manifesting His Power in all the work, the more complete and permanent it will be.

From the foregoing it will be seen that there need be no antagonism between the various forms of healing. Each may be complementary to the other, and the sooner this is recognised and the whole united, the sooner we shall see an end to the petty bickerings of those who, identifying themselves each with some particular system, feel called upon to censure all others.

Some, if not all, psychics find it difficult to explain or translate their experiences in visiting other spheres. That which is revealed to them is beyond all description. At times we know the experiences have been perfectly intelligible and clear, but utterly beyond our normal comprehension, and defeating every effort to recall them.

It might be thought by some that the revelation was wasted and useless. Not so; evidence shows that much which has been gained translates itself in the bearing and action of our lives, and that which would serve no practical end is withheld. The transcendental ecstasy has been a revelation of indescribable glory, a foretaste of that which will be one day no longer transitory, but abiding, as a city which hath sure foundations.

Perhaps the most important of present-day problems for us may be expressed thus: Has religious emotion a place in spiritual philosophy? If not, is it demanded? I am not sure that anyone can very clearly define the philosophy of Spiritualism. Perhaps that philosophy may be in need of co-ordinating, systematising, and correctly defining. However, whatever it really is, in the minds of the heterogeneous mass of people who hold its fundamental theories, it has a place, and this seems the dawn of its new era, the time when it shall manifest something grander than the past has ever dreamed of, when its voice will be heard with dignity in the affairs of the nations, when its service for God and humanity, time and eternity will be felt indispensable.

Is this a vain fancy? I trow not, and believe that you by my words are truly prophetic, and indicate what already you dimly see. I suggest, then, that which is known as religious emotion, religious fervour, is wanted. We cannot surmount clear thinking, we cannot exist without intellectual might; but in the heart of these can there be established a burning, fiery zeal, fed by religious feeling, which is the outcome of worship—reverent, sacred, spiritual? Prayer is no vain repetition of words, but the spirit's fellowship with all that is spiritual, and the means of vital contact with Him who is all and in all, a force which establishes right conditions and defends us from all that harms.

This religious inspiration I know already exists among a section within the ranks of Spiritualism. I wish it could be proved, but I believe it is not far from truth to say, that the present membership of the churches of the land there are at least 50,000 people who are Spiritualists indeed, but associate their religious emotion only with the churches to which they belong.

Is the philosophy of Spiritualism antagonistic to religious emotion, to devotional zeal? I think not, for almost a great change has come over some of the spiritualistic societies on Sunday nights, and that change indicates an advance on those lines. It may be the question wants boldly facing the spirit of gracious tolerance and forbearance. But I look for the rising of a nobler order of devout Crusaders, who will set the immortal standard of the soul's survival, and I hear the herald of immortality sounding in trumpet tones the call to mankind to witness that Matter is not all, but that Spirit is that death is vanquished, and that souls live on, to ultimate perfection and eternal joy. (Applause.)

On the motion of Mr. H. Ernest Hunt, seconded by Abraham Wallace, a hearty vote of thanks was accorded to Vanstone for his kindness in filling the gap occasioned by Count Miyatovich's absence, and for his deeply interesting lecture, and the proceedings then closed.



## PATIENCE WORTH: A PSYCHIC MYSTERY.

## STRIKING REVIEW OF A STRIKING BOOK.

"Patience Worth," by C. S. Yost, editor of the St. Louis "Globe-Democrat," is an American book with which, so far, we have had no opportunity of becoming directly acquainted. We should indeed have been unaware of its existence had not our attention been called to a highly appreciative notice of the work which recently appeared in "Unity," a Chicago magazine of literary repute. The review is given an added interest by the fact that the signature attached to it is that of the Rev. Joseph Fort Newton, D.Litt., of Cedar Rapids, Iowa, whose thoughtful and eloquent sermons have of late been appearing in the "Christian Commonwealth," and who, we understand, will occupy the pulpit of the City Temple on the five Sundays in July next. The sub-title of the book is, "A Psychic Mystery," and such, according to Dr. Newton, it truly is, equally for the high quality of its contents and the way in which they were received—and the doctor states that a personal friend of his vouches for the integrity of the persons concerned. It appears that in July, 1913, two ladies were amusing themselves with a ouija board when the name "Patience Worth" was tapped out, followed later by the information that the visitor was a Puritan girl who died more than a hundred years ago. Dr. Newton continues:—

Thus began an intimate association, that still continues, with a unique and lovable personality, as distinctly featured as anyone with whom we shake hands every day, and a series of communications . . . which for intellectual vigour and literary beauty are without precedent, so far as I know, in all the chronicles of Psychical Research. They include not only interesting and even brilliant conversations—spicy at times, full of wit and pun and prank, yet always sweet and stinging—but poems, allegories, short plays, a long mediæval drama, and two novels. Nearly all of it is to be taken seriously as literature, and much of it is art of a high order, albeit in a style odd, archaic, often using words long obsolete, but always exact.

There is nothing in the character or experience of the two ladies to indicate that these plays, poems and stories proceeded from them. The stories are in a style alien to their manner of speech and ways of thinking. They deal with matters that startle the watchers of the board as much as anyone else, so unusual are the revelations, so keen of insight and so freighted with suggestion. Never once do these messages sink to the commonplace; but always show high intelligence and sometimes the token of real genius. There is nothing "spooky" about the book, no hint of the weird, no trace of the uncanny. Instead, a sweet and gracious spirit breathes through it, wise and winning, and one lays it down with a new sense of the reality of the unseen, of the continuity of life here and hereafter. . . . The whole conception of that higher life is so refined, so spiritual, so serene, that it makes one half homesick to think of it. Even its humour is delicious, and refutes the saying that it is "a land of no laughter."

Mind you, I do not say that I accept these messages as beyond doubt the revelation of a spirit who has passed into the world unseen. But I do say that they are worthy of being such, both as to spirit and contents.

Dr. Newton deserves every credit for the breadth of mind which can make such an outspoken avowal.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 15TH, 1886.)

Among extracts not bearing on religious matters [made by Epes Sargent, an American friend of "M.A.(Oxon)"] is an interesting letter of Tennyson's addressed to one Mr. Benjamin Blood, of Amsterdam, N.Y. He had written a book bearing the extraordinary title of "Anæsthetic Revelations and the Gift of Prophecy," in which he sought to prove that "there is an invariable and reliable condition ensuing about the instant of recall from anæsthetic stupor to sensible observation, in which the genius of being is revealed." That is to say, he had directed his notice to the evidences for independent action of the spirit in man when the physical body was under the influence of anæsthetics. Dr. Wyld, I remember, addressed himself to this interesting subject some years since, and I have within my own experience some facts bearing upon it. A copy

of this volume seems to have been sent to the Poet Laureate and was acknowledged in the following letter. . .

Sir,—I have to thank you for your essay and photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical or other, and the essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anæsthetics. . . .

I have never had any revelation through anæsthetics, but a kind of "waking trance" (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for æons of æons. . . .

If ever you come over to England I shall be glad to welcome you here.—Believe me, yours very truly,

A. TENNYSON.

Farringford, Freshwater, Isle of Wight,

May 7th, 1874.

—From "Notes by the Way," by "M.A. (Oxon.)."

## THE ELFIN SIDE OF THE DAISY.

No flowers lie closer to the soil or bring the smell of earth more sweetly to the mind: upon the lips and cheeks they are as soft as a kitten's fur, and lie against the skin closer than tired eyelids. They are the common people of the flower world, yet have, in virtue of that fact, the beauty and simplicity of the common people. They own a subdued and unostentatious strength, are humble and ignored, are walked upon, unnoticed, rarely thought about and never praised; they are cut off in early youth by mowing machines; yet their pain in fading is unreported, their little sufferings unsung. They cling to earth and never aspire to climb, but they hold the sweetest dew and nurse the tiniest little winds imaginable. Their patience is divine. They are proud to be the carpet for all walking and running things, and in their universal service is their strength. The rain stays longer with them than with the grander flowers, and the best sunlight goes to sleep among them in great pools of fragrant and delicious heat. The daisies are a stalwart little people altogether.

But they have another quality as well—something elfin, wayward, mischievous. They peep and whisper. It is said that they can cast spells. To sleep upon a daisied lawn is to run a certain risk. There is this hint of impudence in their attitude, half audacity, half knavery, that shows itself a little in the way they stare unwinkingly all day at everything above them—at the stately things that tower proudly in the air, then just shut up at sunset without a word of explanation or apology. They see everything, but keep their opinions to themselves. Because people notice them so little and even tread upon their tiny and inquiring faces, they are up to things all the time—undiscovered things. They know, it is said, the thoughts of Painted Ladies and Clouded Brimstones, as well as the intentions of the disappearing golden flies: why wind often runs close to the ground when the tree-tops are without a single breath; but, also, they know what is going on *below* the surface. They live, moreover, in every country of the globe, and their system of intercommunication is so perfect that even birds and flying things can learn from it. They prove their breeding by their perfect taste in dress, the well-bred ever being inconspicuous; and their simplicity conceals enormous, undecipherable wonder. One daisy out of doors is worth a hundred shelves of text-books in the house. Their mischief, moreover, is not revenge, though some might think it so, but a natural desire to be recognised and thought and talked about a little. Daisies, in a word, are—Daisies.—From "The Extra Day," by Algernon Blackwood.



## SIDELIGHTS.

*Apropos* of the recent discussion on psychic photography, our attention is called to a remarkable story told by Ella Wheeler Wilcox in a New York paper. It relates to a girl who played as a musician in a band. She married, but died shortly after the birth of a daughter. When the daughter was ten years old she was photographed with her grandmother by an itinerant photographer. When the photograph was developed there appeared on the plate the distinct likeness of the mother in the uniform she wore as a bandswoman, although no photograph of her thus attired had been taken in earth-life.

"The Great Adventure," by Louise Pond Jewel (G. Bell and Sons, 1s. 6d. net), is the brief earth record of a happy, fearless soul who looked forward to what lay beyond her earth experiences not only without dread but with eager expectation, as to a journey into some new and beautiful country. Carroll, both as child and woman, is as lovable as she is original, and her frankly expressed and utterly unconventional beliefs and ideas about death are at once healthy and invigorating. We cannot imagine any message more helpful, especially in these days of trial, than that of this little book.

Adèle Chester Deming's "Lyrics of Life" (Christopher Publishing House, Boston, U.S.A., 1d. net), well fulfil their author's purpose of presenting in concrete form some fragments of true and helpful life-thought. Sometimes the thought is condensed into a single verse, as in the following lines on "Truth":—

"Truth is not seen through Logic's mortal eyes;  
She shines for those whose pinions mount the skies.  
That which the Mind receives, by proof, is small;  
That which the Soul perceives is proof of all."

In the "Referee" of Sunday last appears a letter signed "A Member of the Psychical Research Society," in which the writer refers to a story told by "Percival" in that journal concerning the bell of the church at Nay, which is said to have fallen three months before the end of the Crimean War and again three months before the end of the war of 1871, and has now once more fallen, the three months this time ending on July 5th. The writer of the letter expresses his disbelief in the story. These tales, he suggests, are fabricated by German cunning—the enemy in our midst—with a view to creating an atmosphere of false optimism on the part of the Allies. He may well be right, although the fact of the fall of the bell should be easier to prove or disprove than the nonsensical story of the infant's prophecy to which we referred in "Notes by the Way" on the 8th ult.

"The Living Truth in Christianity," by Bertram McCrie (Watkins, 3d.) is a protest against ecclesiastical dogma, and an assurance that the West, like the East, has its own esoteric doctrine, set forth in certain writings "which truly constitute a Gospel of Interpretation." His teachers are Anna Kingsford and Edward Maitland, and this little book is mainly a brief re-statement of the ideas set forth in their works. He claims that Christianity, properly understood, is the mystical expression of those fundamental truths contained in all the great religions, and always present in the world for those who have resolutely sought them. He places the Christian Scriptures on the same level as the Vedas, the Kabbala and the Koran, and he names Christ in the same breath with the Buddha, with Hermes, Osiris and Pythagoras. For those to whom this secret doctrine is new, these forty pages will supply some suggestive thoughts and a possible starting-point for further reading.

A series of Esoteric Studies is published by the Dharma Press (16, Oakfield-road, Clapton). Previous volumes on the Cabalistic lore relating to the origin and symbolic meaning of the Hebrew alphabet have already been noticed. A new number, "The Sacred Names of God," by the same author, Leonard Bosman (1s. 7d. post free) deals with the several Hebrew words in the Old Testament which are translated "God" or "Lord" without proper understanding of their true significance. The Hebrew language is such that a whole philosophy is packed into a word. Take, for example, the name "Jehovah," which, strictly speaking, is not a word at all, but a combination of four letters. In the original it is written "Yhoh," and it has no pronunciation; but each letter is a symbol having its own meaning. Thus, reading backwards, Yhoh, means "father, mother, son, birth." As a whole it represents "the Self both in the manifested and the unmanifested All." Besides this, each letter has a numerical value which needs a further interpretation; and there is much more to be discovered in this one word. But enough has been said to show the possibilities of a language described by the writer as "a God-given tongue."

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

## "Spiritual Philosophy and the War."

SIR,—One's whole soul goes out in sympathy with Mr. Bertram P. Membury's aspiration that love, as he understands it, should rule the world; but, alas, that doctrine has been preached for nearly two thousand blood-stained years—and we are in the midst of Armageddon! But love *does* rule the world; the Germans were moved by the love of domination, and the Allies are moved by love of freedom and justice; hence the conflict. Selfishness and self-interest are branches of love, and are the most powerful of actuating forces. The whole aim of spiritual philosophy is to raise the love, and to show that the interests of the self are best served by promoting the interests of the whole. The narrower conception of self-interest—"selfishness"—is the cause of the majority of committed crimes. Self-love is the strongest of driving forces; we must guide it by enlightenment, to combat it is like trying to dam Niagara.

Mr. Membury does me a grave injustice in accusing me of treating the subject from "the old conception of a God of fear and arrogance." In my recent lecture for the Alliance, reported in LIGHT, I denounced that old Jewish conception as the greatest hindrance to the progress of religion.

Mr. Membury errs in saying "War is not Nature's way." Does he not know that there is a veritable Armageddon in miniature raging in his own veins? And should the phagocytes (white blood corpuscles) fail in their exterminating warfare on the hosts of hostile microbes constantly invading him, he would soon cease to be or would need the surgeon's knife. So throughout, "Nature is red in tooth and claw," as Tennyson says. War rages in all her realms; all birds, beasts, fishes and insects prey on each other. In human history the same unending tale of war forms the great human epic. All through the Old Testament the endless wars are directed by the Lord God of Hosts. But there is the complement to this picture in love, sympathy, and self-sacrifice; the one set of facts receives its value and significance from the other set. All go to the making of the world; we must face the facts and not condemn ourselves to impotence by putting our aspirations in place of them. Our business is to read the meaning and the significance of these facts, their purpose and the lessons they are intended to teach. Then it will be seen that a beneficent purpose is being served, and man's vocation is to discern this world-purpose, now being achieved by Nature's harsh evolutionary methods, and attain the end consciously by peaceful means.

I fear Mr. Membury mis-reads the mission of our unique "Empire" in the divine order of things. The conflict now raging is between the old-world idea of Empire, as the subjection of foreign peoples under the despotic yoke of Militarism, and our ideal, new to the world, of a vast family of free nations. By the voluntary extension of this Empire of Freedom the area of peace will be ever-widening, and the waging of war against it will grow ever more costly and dangerous. In this way alone will the Brotherhood of Man and the reign of Peace be attained, not by futile preaching of love to hungry beasts of prey. For those who can discern "the soul of goodness in things evil," it is clear that a century's progress will be made in the few terrible years of this seemingly disastrous war; and the supreme value of our glorious gospel will be increasingly manifest.—Yours, &c.,

E. WAKE COOK.

20, Acton-lane, Chiswick, W.

"SATURN: THE REAPER," by Alan Leo (L. N. Fowler & Co., 1s. net), contains the substance of a course of lectures recently delivered before the Astrological Society. These lectures were concerned with the esoteric side of astrology and its relation to the saturnine horoscope and temperament. The keynote of Saturn's influence upon character is "determinism." A true saturnian is practical, firm, and decisive, but slow and cautious in reaching conclusions. This quality of slowness is characteristic and leads to a strong sense of self, which has to be overcome and broken down before the evolution of this type of soul can be completed. The book contains much that will attract and interest students of astrology. It is intended as a companion volume to "Mars: the War Lord."



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,845.—VOL. XXXVI. [Registered as] SATURDAY, MAY 20, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

**London Spiritualist Alliance, Ltd.,**  
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, May 23rd, at 3 p.m.—

Members Free; Associates and Friends, 1s. each.

Clairvoyant Descriptions by ... Mrs. E. A. CANNOCK.  
NO admission after 3 o'clock.

**CLAIRVOYANCE, PSYCHOMETRY.**

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,  
110, St. Martin's-lane, London, W.C.

**MR. OTTO VON BOURG** (THE SWISS PSYCHIC)

Will give

**A SPECIAL SERIES OF SEANCES**

TUESDAY, MAY 30th

TUESDAY, JUNE 20th

TUESDAY, JUNE 6th

TUESDAY, JUNE 27th

At 3 o'clock in the afternoon Admission 1s. each person.  
No admission after 3 o'clock.

These special meetings or circles are given by the medium to meet the demand for psychic evidences chiefly in connection with those who are suffering in mind by reason of the present war. They do not form part of the official programme of the Alliance.

**The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,**

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at

**77, NEW OXFORD STREET, W.C.**

(Close to Tottenham Court-road Tube Station).

**SUNDAY EVENING NEXT,**

**MR. ROBERT KING, Address.**

May 28th, Mr. Percy R. Street, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open at 6 p.m. No admission after 6.40 p.m.

**CENTRE OF LIGHT AND TRUTH**

(Church of Higher Mysticism).

**The London Academy of Music.**

22, Princes Street, Cavendish Square, W.

ON SUNDAY, MAY 21st,

Morning... .. No Service.

Evening, 7 ... .. MRS. MILES ORD.

Inspirational Address, "Wherein lay the Great Power of the Master?"

**THE LONDON SPIRITUAL MISSION,**

13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 21st.

At 11 a.m. ... .. MR. J. J. MORSE.

At 7 p.m. ... .. MR. J. J. MORSE.

WEDNESDAY, MAY 24th, AT 7.30 P.M.,

MR. P. E. BEARD.

**THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.**

Studies based mainly upon the Greek text of the Sacred Records, but clearly comprehensible by the unlearned reader.

By **ANGUS McARTHUR.**

28 pages. Price SEVENPENCE post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**NATURE SCHOOL CAMP.**

A Camp for Nature Study and Conference on things Spiritual and Psychic will be held under the supervision of

**DR. W. J. VANSTONE** at West Howe, Kinson  
(Near Bournemouth)

From June 10th to 24th Comfortable Chalets, perfect sanitation, &c. Terms, inclusive of board, lectures, baths, &c., £2/10 per week. Full details on application to—

Hon. Sec., Miss Johns, 13, Longton Grove, Sydenham, London, S.E.

JUST PUBLISHED. A New Book by  
**The REV. ARTHUR CHAMBERS**  
(Vicar of Brockenhurst, Hants).

**OUR SELF AFTER DEATH**

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian Belief?

Paper Covers, 1/2 net post free. Bound in Cloth, 1/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

4 Vols. By **REV. ARTHUR CHAMBERS**,  
Vicar of Brockenhurst, Hants.

**OUR LIFE AFTER DEATH.**

120th Edition to be published in June.

**MAN AND THE SPIRITUAL WORLD, AS  
DISCLOSED BY THE BIBLE.**

26th Edition.

**THOUGHTS OF THE SPIRITUAL.**

10th Edition.

**PROBLEMS OF THE SPIRITUAL.**

7th Edition.

The thousands of grateful letters, received by the author, from persons of all ranks in life, and from all quarters of the world, have borne witness to the enlightenment and comfort these books have brought to so many. Moreover, the large number of Press reviews concerning them which have appeared, and the fact of the many editions through which the works have passed, show how widespread and great has been the interest evoked by them.

"The Rev. Arthur Chambers has received conclusive proof that a large public is interested in his teaching as to the future life."—*Literary World.*

Price of above (each volume), blue cloth, post free  
3s. 11d. each.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**SPIRITUALISM**

AND THE

**Light it Casts on Christian Truth.**

By the **Rev. Arthur Chambers**,

(Author of "Our Life After Death" and "Man and the Spiritual World," &c.),

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free,  
or 1/8 per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.



**THE KEY TO PERFECT HEALTH**

And the Successful Application of Psycho-Therapeutics.

**A PRACTICAL GUIDE TO BOTH  
OPERATOR AND PATIENT.**By ARTHUR HALLAM (Founder and for 11 years Hon. Sec. of the Psycho-Therapeutic Society, Founder & Editor of the *Health Record*).Second Edition. with 15 plate Illustrations, cloth, 168 pages,  
3s. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**LENDING LIBRARY**Comprising OCCULT, NEW THOUGHT, METAPHYSICAL  
and books on kindred subjects by the best authors is now available  
to subscribers at low terms.Full particulars and catalogue will be sent upon request (for 4d.) by  
C. MAURICE DOBSON, Publisher, 146, Kensington High Street, London, W.**CHRIST  
IN  
YOU****A Book of Devotion.**An ideal book to give to those  
bereaved or suffering."Full of optimism and joy. Fully justifies  
the way of God with man in all things."  
—*The Seeker*.

Paper boards 1/- net. Cloth 2/- net (postage 2d.)

JOHN M. WATKINS,

21, Cecil Court, Charing Cross Road, W.C.

**THOUGHT LECTURES.**

By FATHER STEPHANO

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and  
'Mandola,' two ladies who have had no experience or training in literary  
work of any kind.As the thought of one who has seen beyond earth's sorrows, it is more  
especially a book for the sorrowful and the suffering; it is chiefly to  
help such that the lectures were given, and it is to them the book is  
dedicated.Fifth Edition, including Preface by Father Stephano.  
121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

"The dead are entering into competitive authorship with the living.  
"Thought Lectures," which were given by Father Stephano, who "just  
went to sleep" in Yorkshire, in the reign of Henry I., and has just now  
been able to find a medium through whom to communicate his thoughts  
to mankind, has a great deal to say, and says it well."—W.T. STEAD,  
in *Review of Reviews*.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**SPIRIT TEACHINGS**Through the Mediumship of William  
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,  
And Two Full-page Portraits.**SEVENTH EDITION.**Handsomely bound in Cloth Gilt, 324pp, demy 8vo.,  
price 3s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**"First Steps to Spirit Intercourse."** By James  
McKenzie. 24 pages. Price 3d. post free. May be obtained  
from the Office of Light, 110, St. Martin's-lane, W.C.Spiritualists when in London should stay at  
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2  
minutes Euston Station, 5 minutes St. Pancras and King's Cross);  
central for all parts; perfect sanitation. Terms: 4s. Bed and Break-  
fast; no charge for attendance. Full tariff apply to Mrs. Stanley  
Watts, Proprietress.**Read the "Herald of Health."** Specimen copy  
1d. post free from the "Herald of Health" Offices, 11, South-  
ampton-row, London, W.C.**Rays from the Rose Cross.** Brimful of inter-  
esting articles on Occultism, Astrology, Health and Healing.  
6s. 6d. the year; sample copy, 6d.—The Rosierucian Fellowship,  
Oceanside, California, U.S.A.**VISIONS, PREVISIONS AND MIRACLES  
IN MODERN TIMES.**

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative  
to the subject, occurring under a wide variety of circum-  
stances, political, religious, and Spiritualistic. He details  
many incidents describable as physical phenomena, as  
"lights," "rappings," sounds, levitations, healings, &c.—  
J. J. Morse, in Preface.A book for the general reader as well as the student of  
psychic evidences. He covers a great deal of ground in an  
attractive way by reason of the multitude of cases of verified  
vision, fulfilled prophecy and established miracle. The  
outcome of wide study and research—examples of phenomena  
from many countries and in many periods.—LIGHT.This book contains more historical narrative than philo-  
sophical disquisition. We read in it of stupendous happen-  
ings and inexplicable occurrences, many of them already  
familiar to readers of occult literature, but several unknown  
to all except a few psychical researchers.His book will be read with interest, and not without  
profit.—"Occult Review."

Cloth, 532 pages, 5s. 4d. net, post free

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE

**SURVIVAL OF MAN.**

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investiga-  
tions into matters connected with psychical research during  
the last quarter of a century. The largest section of the  
book treats of automatic writing, trance speech, and other  
instances of temporary clairvoyant lucidity, for in this de-  
partment of the subject he considers that the most direct  
evidence for continued personal existence and posthumous  
activity will be found. The present book is intended to  
show that telepathic communication may come through  
from the other side, and that this view is entitled to critical  
and careful consideration.Cloth, 239 pages, 1/2<sup>1</sup>/<sub>2</sub> net post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and  
Colonial, 8s. 2d. U.S. of America, 2dol.**GLIMPSES OF THE  
NEXT STATE.**

By Vice-Admiral W. USBORNE MOORE.

## CONTENTS.

Early Psychic Experiences; First Investigation in America; The  
Mediums Craddock and Husk; Mental Phenomena in England;  
Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs  
Sisters at Chicago; Etherisations and the Direct Voice; Third  
Visit to America; The Voices; Analysis and Correlations; Conclusion  
Appendices: 1. Awakening the So-called Dead; 2. Electrical Con-  
ditions, U.S.A.; 3. Mr. Hereward Carrington and Fraud; 4. Fraud  
and Genuine Phenomena Combined.This book contains the narrative of a man, wholly devoid of  
psychic faculties, who has been led by a ministering visitant  
from the next state of consciousness into the investigation of  
Spiritism.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**THROUGH THE MISTS,**

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees

A Spirit's story of how men err in  
their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 11d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**"IF A SOLDIER DIE SHALL HE LIVE AGAIN?"**

By J. HEWAT MCKENZIE.

The latest evidence of Psychic Science on Death and  
the Hereafter.

Price 2d post free, or 2/3 per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.



# Light:



## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,845.—Vol. XXXVI. [Registered as]

SATURDAY, MAY 20, 1916.

[a Newspaper.] PRICE TWOPENCE.

### CONTENTS.

Notes by the Way.....	161
The Passing of Archdeacon Wilberforce.....	162
The Early Christian Attitude to Death.....	162
Rachel Comforted: the Story of a Mother and Child.....	162
Transition of Lady Crookes.....	163
Men and Creeds.....	164
Clairvoyance and the Camera.....	165
Our Self after Death as Declared and Demonstrated by the Christ. An Address by the Rev. Arthur Chambers.....	165
A Verified Vision.....	166
The Mediumship of Mrs. Piper.....	167
Sidelights.....	168
Unseen Powers and the War.....	168

### NOTES BY THE WAY.

Not long ago Sir Oliver Lodge deplored the neglect of Science in our national education, and Dr. Saleeby and other eminent writers and speakers have since rightly enforced the point. Although we have heard it objected that in our own movement there is a danger of being "too scientific," we have not so far observed any especial peril in that direction. There are certain aspects of Spiritualism in which the scientific spirit would have a distinctly bracing and wholesome effect. We have noted many times in our contact with scientific investigators a disposition to clear, exact and reliable statements. It seemed that one might with the more confidence venture on the higher issues of the subject—intuition, inspiration, revelation—on the security afforded by foundation facts certified as sound by scientific methods. But we are quite justified in being critical of the scientist who belies his calling by an attempt to rule out those facts which belong to the psychic region of life. Huxley, as we were reminded last week, spoke contemptuously of the séance-room as something beneath his notice, yet on at least one occasion he waxed indignant over the slovenly inaccuracy which characterised laymen who discussed scientific matters. He was annoyed that they made no attempt at an intelligent understanding of such things. Any *tu quoque* which rises to our minds, however, may be charitably suppressed. In Huxley's day the movement on the part of Science to bring the Psychic region under methodical investigation was hardly at its beginnings, or his attitude might have been different. Even to-day there are some scientists who, while they are wise enough to recognise that the inquiry, now becoming of public importance, is outside their vocation, are yet not wise enough to refrain from condemning it, and there is consequently less excuse for them than for the great biologist.

In commenting on the recent letter of Mr. H. Blackwell on the subject of the photography of spirits seen by clairvoyants, the camera recording an appearance corresponding with that described by the seer, we remarked on the special feature of the claim made by the Rev. C. L. Tweedale in regard to the spontaneous nature of his experiment. This is always an important consideration, and it is the more striking when a psychic result is attained by those who, knowing nothing of psychic photography, are intent only on the use of the camera for everyday purposes. Now and again we have been shown some curious results gained along these lines. Thus on one occasion we received a visit from a cyclist who with a friend had visited some ruins in Essex. They photographed these after the manner

of tourists, and were surprised on developing the plate to find in the picture a hooded figure which should not have been there. Subsequently they were told of a tradition that the ruins were haunted by the spirit of a nun. Our visitor produced the photograph in evidence, but evidently thought the matter too uncanny to follow up, for we heard no more of him. That is one instance out of several of spontaneous results, and to many persons these are naturally more convincing than experiments conducted of set purpose. But, between the two, the case for psychic photography ought to have made a greater advance. It seems a very appropriate field for the scientist, and we are glad to think that Dr. Crawford has entered on the inquiry, with the results described in *LIGHT* some weeks ago.

The question of coincidence *versus* occult cause has not the effect that familiarity is proverbially said to produce. As hypothetical explanations of certain occurrences their rival claims to attention are often so nearly equal that we know not which to accept. In these circumstances it is not safe to choose by the criterion of simplicity, because they may seem equally simple from the extremely divergent points of view. A typical case illustrative of this difficulty was recorded early in the war. A couple living at Abercynon, South Wales, wished to adopt a refugee child and journeyed to Swansea for one, but found there were two children, brother and sister, inseparables. They decided to adopt both children, and took them home. The wife's astonishment may be imagined when on undressing the little girl she discovered a portrait of her own dead sister in a locket the child was wearing. This sister had gone to Belgium years before, as governess, and was the mother of the adopted children. Now which explanatory hypothesis is in this case the better—the calculus of chance or the occult action of maternal love?

Much wise and helpful teaching is packed into small compass in Mrs. James Allen's "One Life, One Law, One Love" (L. N. Fowler, 1s. net). The author sees "One Life is all, ever ascending, ever reaching out and up."

It is the sense of separateness that blinds the eyes to the Universal Life. Separateness is the closed and barred door that shuts out the soul from that deep and hallowed fellowship with all Nature which only he knows who has found the Real in the apparent, the Eternal in the fleeting, and the One Heart beating throughout all things, animate and (so-called) inanimate.

And because there is One Life there is but one Law, of which what we call the laws of the universe are merely manifestations—and that is the law of Love. It follows that, as the universe is governed by Love, "it is by love or devotion that mankind must find the homeland, the goal of the spirit, the end of evolution." That all men will finally attain that goal, Mrs. Allen, though she does not say so in so many words, clearly entertains no doubt, for she affirms emphatically that though we make our own choice as to how we shall learn the lessons of life, learn them, sooner or later, we must.



## THE PASSING OF ARCHDEACON WILBERFORCE.

We regret to record the demise of the Venerable Archdeacon Wilberforce, which took place on Saturday evening last at his residence in Westminster. He had been in failing health for some time, and although he rallied somewhat on the previous Thursday, the revival was of brief duration.

The Archdeacon, whose interest in psychical subjects is well known, was a distinguished figure in the Church. He was born at Winchester in 1841, the son of Samuel Wilberforce, Bishop of Oxford, and subsequently of Winchester.

He was educated at Eton, and afterwards proceeded to Exeter College, Oxford, where he took his degree as Doctor of Divinity.

He was Rector of St. John's, Westminster, and had been Chaplain of the House of Commons since 1896. He was ordained in 1866 as Chaplain to the Bishop of Oxford, and subsequently held curacies at Cuddesdon, Oxfordshire, Seaton, Devonshire, and St. Jude's, Southsea. In 1871 he was appointed Rector of St. Mary's, Southampton, and received promotion to the office of Canon of Westminster in 1894, proceeding six years later to the position of Archdeacon.

As an author the late Archdeacon produced, amongst other books, "The Trinity of Evil," "Sermons Preached in Westminster Abbey," "New Theology," and "The Hope that is in Me," the last-named work being published in 1909, and followed the succeeding year by "The Power that Worketh in Us."

His attitude towards the subject in which *LIGHT* is concerned may be described as cautious but sympathetic. Although he never espoused it in any conspicuous way, he was fully sensible of its tremendous importance to the Church of which he was a member, and he was on terms of intimate friendship with some of the leading minds associated with our movement.

## THE EARLY CHRISTIAN ATTITUDE TO DEATH.

In an essay by Mrs. Harriet Beecher Stowe, quoted in "The Progressive Thinker," the author of "Uncle Tom's Cabin" refers to the evidence afforded in Coleman's "Christian Antiquities" of the wide difference which existed between the early Christian community and their neighbours, both Jews and heathen, in the vividness of the Christians' conceptions of immortality:—

The Christian who died was not counted as lost from their number—the fellowship with him was still unbroken. . . . But while they considered personal identity and consciousness unchanged and the friend as belonging to them as much after death as before, they regarded his death as an advancement, an honour and glory. . . . It was customary, we are told, to celebrate the day of his death as his birthday—the day when he was born to new immortal life. . . . A Christian funeral was in every respect a standing contrast to the lugubrious and depressing gloom of modern times. Palms and olive branches were carried in the funeral procession, and the cypress was rejected as symbolising gloom. Psalms and hymns of a joyful and triumphant tone were sung around the corpse while it was kept in the house and on the way to the grave. . . . Coleman says, also, that the early Christian utterly discarded all the Jewish badges and customs of mourning, such as sackcloth and ashes and rent garments, and severely censured the Roman custom of wearing black. . . . As their faith forbade them to consider the departed as lost or ceasing to exist, or in any way being out of their fellowship and communion, it did not seem to them strange or improper to yield to that impulse of the loving heart which naturally breathes to the Heavenly Father the name of its beloved. On the contrary, it was a custom in the earliest Christian times, in the solemn service of the Eucharist, to commend to God in a memorial prayer the souls of departed friends.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

## RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY RACHEL.

[We print the following article (which may form the first of a series) with a full sense of the possibility that it may offend the sensibilities of those who approach the subject of the next world from the merely scientific or critical point of view. But whatever may be said against the views here set forth, they will at least serve as a counterblast to some of the theories which at times threaten to whittle away altogether our conception of the naturalness and humanness of the next state. It has sometimes seemed that these aspects are in danger of being buried under a mass of ingenious and complex theories of the scientific or pseudo-scientific order. Rachel, who is the author of several clever novels and books of travel, is a woman who has graduated in the school of life-experience. Her contribution to the literature of psychical research is not the less valuable because it approaches the question from a simple human and natural standpoint.—ED.]

For years I had, and can have now, daily communication with a little son, aged twelve to thirteen, whose "death" at first nearly killed me.

Those who care to learn in what manner I found my boy again, and how a perfect time followed of joy unspeakable as I realised that he was not dead after all, but was always quite close to me, and was leading a life as natural and understandable as mine, will find the case described in Miss Katharine Bates' book "Do the Dead Depart?" (now out of print) where it forms the subject for the chapter at the end, entitled "Guardian Children."

As most Spiritualists possess this book, or can obtain it from the library of the London Spiritualist Alliance, I will not take up space to describe what my valued friend Miss Katharine Bates has so well done for me.

The late W. T. Stead considered the communications that I received daily for two years, and then for another two, the most remarkable on record for continued and undiminished affection, individuality and personality, as well as for the numerous evidences given that it was indeed my own child writing to me, whom I had believed to be in his grave.

I had prayed passionately for a year after his vanishment that if there was indeed another life, my boy should return to tell me of it. That prayer was answered in a wonderful way.

I propose, in future articles, to give extracts to readers of *LIGHT* from "Rachel Comforted." That title was chosen for the book (which may follow the article, if sufficient evidence be forthcoming that the public will wish to read the complete record) by "Sunny" himself. Mr. Stead intended publishing "Rachel Comforted," and the matter went so far that I possess the finally corrected proof sheets of the voluminous daily conversations, and it is preceded by a preface by Mr. Stead himself. Upon his return from America, we proposed completing all arrangements for its publication in book-form; but my dear friend and helper did not return, and "Rachel Comforted" has been "waiting" ever since for a publisher. It is so sacred to me that I have submitted it to two only, but though, unhappily, the type is broken up, I feel sure that somehow or other the book will see daylight yet. For years I refused to hear of sharing my treasure with a sceptical public. I saw it time that it was my duty to get over this feeling. I feel now that a world in tears may be more ready for it, even than it would have been some years ago. I see a meaning why things happened as they did. The voice of Rachel crying in the wilderness and refusing to be comforted because her children, she thinks, are "not," fills the sad earth to-day as never before.

Perhaps they may be comforted—as was this Rachel, who has also since lost a second beloved son through the war, and could not have lived through such sorrow except for the blessed light that poured into her stricken heart years ago.

Before I go further I feel it necessary to say a few words to readers concerning the natural life, so very like ours here, which my Sunny persists is led there.

Brought up as I was in the usual orthodox beliefs concerning the Life Beyond, I was amazed at first at my



child's joyous and ardent descriptions of houses like ours "here," gardens where children dig and play (and "you should see the mess I get myself into over it," says Sunny), furniture, schools, churches, Christmas parties, books, and all manner of pets, including "a canary that sits on my shoulder and sings, even when I'm riding my pony." Believing I was to hear of harps and crowns, seas of glass, and hymns eternal, I was as severely taken aback as the good deacon in Elizabeth Phelps' lovely little book "The Gates Ajar," when it is suggested to him that instead of "worshipping the Lamb," he will probably there hoe potatoes exactly as he does here.

I am certain, from Sunny's conversations, that there can be very little difference in our lives, occupations, and abodes "there" from what we know "here."

The child never tired of telling me, sometimes with childish impatience, "Oh mother! you funny mother, how often must I tell you *there is here*, and everything the same!"

Being "only thirteen" and "not a philosopher" (I am quoting him and his own spelling) the whole tone of his communications is just what it would be from a joyous child. I never seemed able to get him to understand that I *wanted explanations*. He took it for granted that all he told me would be as natural to me as to himself, and was highly amused one day when I asked him had he wings?

"Oh, mother, I shall die of laughing! Oh, wait a tick!" (A serious effort to stop laughing was quite evident). "If I had wings where would I put my legs? Tuck them up under my wings?"

All this is very characteristic of him. He had (has) a keen sense of humour.

I must confess, when the first shock of surprise was over, that I felt there was something very, very genuine in my dear little son's artless confidences. And as time went on, I grew to thank God that my child led an existence so natural and understandable, instead of the vapoury, aimless, formless and depressing one, in which, in my ignorant anguish, I had imagined him.

I now entirely believe (and I think in time we shall all realise) that the spiritual world is, as Sunny says, *here*. That it interpenetrates the world we see around us, and that every single object here has an inner spiritual counterpart. This would entirely explain Sunny's "Happy Land," of homes with furniture, pet animals, trades, shops, professions, occupations—everything, in fact, that we have ourselves.

People sometimes say, "But what a material world that would be." What do they mean by "material"? Something degrading? Only what they can see? We cannot see air, yet it is a thing so solid and strong that it can raise the ocean into mountains, and blow down forest trees and houses. Spiritual matter, I take it, is as solid as our matter. The bodies of those who have shed their outer shell must be as real and solid as ours. That we are unable to see them, or the familiar objects amidst which our friends live, must be solely a matter of different vibrations. It is known that when certain sounds, like a steam-whistle, become intensely rapid, they can no longer be heard at all by most people. "The Gates Ajar," when it appeared thirty years ago, speaking of a life as "material" and natural, and *as like this one* as my Sunny's, caused a perfect furore of wonder, indignation, and amusement. A little girl hopes she will have "a piano" in Heaven. Her Sunday school teacher, a woman of beautiful character and advanced ideas (far, far ahead then of her times, as was also, of course, the authoress, Elizabeth Stuart Phelps), promises her that she certainly will have a piano if she desires it there. Deacon Quirk calls upon Aunt Winifred, the Sunday school teacher (who is electrifying the sleepy village with her "ideers") to protest against such ungodly and heathen teachings as this being poured into the minds of the young of his parish. "A pianner, ma'am! A pianner! We are told" (oh, that eternal *we are told!*) "of harps, but nothin' of sich matereal objec's as pianners; and I cannot allow it." (I quote from memory, and am near enough.) I don't quite remember what Deacon Quirk did or said when Aunt Winifred sweetly inquired in what way a harp was less material than a piano.

The son whom I have lately lost in the war communicates with me now, as well as Sunny. There is the difference one would expect between the joyous boyish prattling of Sunny, aged thirteen, and his grown-up brother, Yoric. Yoric does realise that we on this side must be puzzled, and have so many old teachings to get rid of. Sunny often seemed unable to see this, and would "rattle on," only intent upon describing to me some happy day spent somewhere, and all he said and did, and the "fun" they had.

Recently Yoric wrote in his own sober, quiet way: "Mother, darling, I want you to understand that when you 'die' there's no coming *away* anywhere, no change except that of perception. Our world is like yours. Yours is, in fact, only a pale, poor, incomplete shadow of ours. All that you have in inventions, sciences, arts, comforts, architecture, &c., is only borrowed—and very faultily—from here. Here it's in better perfection—yet not perfect. On other planes it all gets more and more perfect."

He goes on to say, "We are far from free of all sorrow, disappointment, and struggle. But it's much better here. Don't you see, mother, earning your living is not a great trouble or misery if people will be kind and help each other . . . ? The earning one's living here is (and should be with you) a joy, a pleasure, an education, when needs are small, and people helpful and understanding. We couldn't be happy here, mother, without that incentive of doing something for an object. If everything we needed were supplied us, how dull and flat life would become! Nothing more to strive for—nothing to attain."

I asked, "And you have everything that we have here?"

And he wrote, "Yes, of course. Why not? In some distant state of evolution we may prefer to sit on a cloud instead of on a chair—why, I don't quite see. I've not arrived at it, nor anyone else here. People are stupid! Why should furniture, for instance, be eliminated from a better state of existence? Is a chair a thing of sin? Is a home, and all its beauties and possibilities for the development of character and artistic sense, anything that is incompatible with virtue, goodness, and unselfishness, or love of God, order, and beauty? Could we develop at all without such surroundings? Clouds? What possibilities of development would lie in a vague existence, floating on vapour? How is a home any more material than a tree, a garden, a river, a rose, or even a palm-branch? People cheerfully admit trees, rivers, and palm-branches into their conceptions of a future state, but a chair is only a tree shaped by intelligent developed Man into another form! Think it all out for yourself, and you'll see what nonsense is talked." "It's like everything else, mother," he wrote later, "people do hang on so hard to old beliefs."

So they do. Old superstitions and prejudices die hard always. This absurd one against certain phases of life in the spirit-world is vanishing. A bricklayer has communicated, and said he still plied his trade. And why not?

#### TRANSITION OF LADY CROOKES.

General sympathy will be felt with Sir William Crookes, O.M., in the bereavement he has just suffered. Lady Crookes, who was celebrating with him their sixtieth wedding day only a month ago, passed away on the 10th inst., at the age of eighty. The venerable scientist was married to her on April 10th, 1856, at St. Pancras Church. From an evening paper we take the following sympathetic note on what must have been an ideal marriage:—

She kept all through her long married life the gold buckle in the shape of two joined hands which her husband gave her during their engagement. On the back is inscribed these words:—

What is between us two we know,  
Take hands, and let the whole world go.

It was almost a boy and girl marriage, for she was only twenty and he was twenty-four. Sir William has always held that early marriages were conducive to longevity, and their experience is good evidence. "Whatever," said he once, "tends to increase our happiness must exercise a very beneficial influence upon our health."



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 20TH, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## MEN AND CREEDS.

When the emotional impulses of life have been permitted to run riot, with disastrous effects, there comes always a reaction, and the reasoning faculties step in to impose checks and prohibitions. But as we have not yet arrived at the stage when the opposing powers can be balanced, the rationalising force naturally proceeds to extremes and seeks to stamp out not only the abuses but the uses of that which it opposes. We see an illustration of the fact in the age-long combat between Religion and Science, as expressed in the form of creeds, inspired the one by the affections, the other by the intellect, alike intolerant and dogmatic, and attributing, each to the other, evils which have their source not in either but in the imperfections of their followers. Amid the frenzied excesses of the two, at seasons of crisis, the mind which seeks to hold the balances fairly between them has an evil time of it.

When in the middle of the nineteenth century Science came in to correct the excesses of Christianity, and indeed of religious systems generally, it looked at one time as though it was intent on making a desert in the interests of a general clearance. Christianity, or perhaps we should say the hybrid system which passed under that name, has been held responsible for the cruel and cold-blooded massacre of many thousands of those persons in whom the psychic faculty—the link between this life and the life beyond—manifested itself. But it is as well to remember that if the bigoted pietist hated mediumship, the scientist was very far from being its champion. He, too, loathed it, as being in some way connected with religion, and when he demanded fiercely (for he, too, cannot avoid emotionalism, in spite of his science) that religion should be sent packing with all its "drivelling superstitions," he included amongst the latter all alleged commerce with a spiritual world. Between them the warring factions might have thrown a pearl away richer than all their tribe. But as there is always a remnant of reasonably-balanced minds who manage to maintain a just view in spite of the passionate extremes of their fellows, there were in both camps, Christian and Rationalist, or Religious and Scientific, those who maintained (to their lasting credit) sufficient patience to examine the matter in spite of the howl of "Devils!" from one side, and of "Superstition!" from the other.

To-day, Spiritualism has its followers and adherents in the Church and in the Laboratory. It is, perhaps, only natural—human nature being what it is—that the scientist should claim that the next world should be reduced to law and formula and held as a scientific appanage, while the theologian should seek to appropriate it as his own peculiar

domain, the pledge and warrant of his faith, and the confirmation of his particular doctrines.

Meantime, amongst those followers of Spiritualism who belong to neither of the contending factions we note a disposition to anathematise both of them. And the animus is particularly strong against Christianity. "Christianity," they cry, "deprived us for ages of this knowledge—down with it! It is *our* discovery, *we* found it. Hands off!" As for Science, the denunciation is hardly less strong. "Science scorned us. It burked and boycotted us in every way. What have we to do with Science?"

Looking at the situation dispassionately, it can only be said that all the attitudes displayed are very natural and very human. We are still a long way from the reign of pure reason. But a very significant fact emerges for us as we contemplate the spectacle. It is this—that in the Christian, the Rationalist, the Pietist, the Scientist or the Spiritualist we are surveying merely a series of masks, behind each of which is a human face, representative of human hopes and aspirations, loves and hates and fears—the virtues and vices not of creeds and systems but of "poor humanity." And the new realm of life, the knowledge of it, and all that knowledge imports, belong not to one or the other of the contending parties, but to the race at large. It is vast enough, Heaven knows. It can accommodate them all.

Spiritualism stands for a great fact, a fact so great and so eloquent that at times it seems wise to let it speak for itself.

It does away finally and for all time with any notion of a resurrection of the physical body, or a fixed state after death for the soul, whether of eternal bliss or eternal torment. It cuts away religious fallacies at the root; but it does not in any way destroy Religion in its high sense as it is imperfectly expressed under religious creeds and denominations. Equally it abolishes so-called scientific dogmas concerning the soul as a figment, the mind as a secretion of the brain, or Matter as the promise and potency of all life. But it does not deny Science in its high aspect of methodised knowledge. It is one of the fine ironies of life that so-called Religion and so-called Science which sought to destroy the new revelation are amongst the chief recipients of its bounty. It has come to correct their mistakes, enlarge their boundaries, and to effect a reconciliation between them.

It has a potent medicine for the Christian Church, a medicine in the virtues of which we have an abiding faith. To the suggestion which lately reached us that the patient would be better killed than cured, we offer a polite dissent. Religion itself may be perfect, but a religious system must needs contain a certain admixture of error. It must answer the humble need as well as the high aspiration. It is too often forgotten that whether in Religion or in Science it is the men that make the systems; the systems do not make the men.

No code of faith or conduct ever made a man a fool, a slave or a bigot, if he were not already a fool, a slave or a bigot by nature. To contend otherwise would be to admit that the thing was greater than the man. Creeds and laws are things which men impose on themselves or their fellows. They are effects, not causes, and to assail them when they prove mischievous is to make the old error of trying to extirpate a disease while leaving its sources untouched. Slightly to vary an old couplet:—

How small of all that human hearts endure  
That part that *faiths* or *laws* can cause or cure.

Unless a religion were miraculous in its origin or its influence it could awaken no response in its followers that was not natural and inherent to themselves. A



slavish creed would gain no root amongst a race of free men—they would despise it; a warlike faith would fail to elicit any response from a nation naturally disposed to peace—they would ignore it. And yet at the core of every religion professed by any people is something which, despite all its intellectual absurdities (whatever they may be), ministers to a deep human instinct—the instinct of worship, devotion and reverence. The iconoclast may slash furiously at the follies and crimes which he imputes to some particular faith, but in doing so he is attacking not Religion but human ignorance. And the cure for ignorance is not derision and abuse, but knowledge. A vital part of that knowledge is being given to the world to-day in the form of Spiritualism. Those whose privilege it is to impart that knowledge should have sufficient faith in their message to rely upon its own efficacy to destroy ignorance and the fruits of ignorance. To follow up the message with acrimonious attacks on the opinions of others is to mar its effect. A great impersonal truth stands in no need of personal applications, whether for or against any class of the community. The best and wisest way of destroying the false is simply to affirm the true.

### CLAIRVOYANCE AND THE CAMERA.

The Rev. Charles L. Tweedale writes:—

I am glad that Canon Fowler has come out into LIGHT, for now I can get at him. His original letter appeared in the "Yorkshire Post," with a note by the editor intimating that no reply would be allowed.

In the letter Canon Fowler said that both he and a photographic "expert" were sure that the image of the apparition shown on my photo was accidental and due to a defect in the emulsion. I have pointed out the fact that neither Canon Fowler nor his "expert" have seen the negative, and his judgment of it in those circumstances is absolutely valueless. He now replies to the effect that "it is not necessary to see the original metal type to form an opinion on a printed statement."

This is specious, but there is no parity in the two cases. Canon Fowler says that the image is due to a fault in the plate; therefore to prove his words he must examine the plate. Until he has done this anything that he can say is merely irrelevant. I am a photographer of thirty-five years' experience, as fully capable as any "expert" in England of judging as to the reality of a photographic image, and I say that there is no fault in the emulsion of the plate, no stain in the film and no fault of any kind in the negative which can account for the figure of the bearded man. The image of the man is as definitely formed in the gelatine film as are the images of the pictures on the walls or the other objects in the room. The plate has been examined by several photographers who testify that there is no defect in the film and that the image is really and definitely in the negative. Of what value are the opinions of Canon Fowler and his photographic friends who have not seen the negative, compared with the opinions of those photographers who have seen it?

Canon Fowler's statement that the print bears some resemblance to the upper part of a human face is only a part of the truth. The whole face with the chin and beard, not merely the upper part, as he says, is distinctly visible to ordinary sight. . . . Again, if the appearance were due to accidental causes, as he says, how could this leave the case for *audible* apparitions where it was before, as Canon Fowler says it does? What connection has a photographic image of a man with things audible? From the "photographic point of view," on which he says he bases his remarks, he is utterly discredited. On his own confession he knows nothing of clairvoyance, apparitions and the like. He says that he had "no desire to discredit an apparition." His statement that "if he is right the case for visible and audible apparitions stands where it was before," plainly shows that this was his express intention. As for his allusions on other occasions to faces on cocoa-nuts and skulls on death's head moths, such instances when compared with the expressive face easily visible on my photo are merely absurd, and have nothing in common with my negative. To use them as analogies he has first to ignore entirely the evidence of the clairvoyant vision; in other words, he judges a case on half the evidence. When it is also considered that he has never seen the negative which he declares to be defective, the absurdity and untenable nature of his position becomes fully apparent.

### OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

It was exceedingly gratifying to see so large a gathering of the members and friends of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, in Suffolk-street, Pall Mall, on the evening of the 11th inst., when the Rev. Arthur Chambers, of Brockenhurst, delivered his convincing and eloquent address on the above subject.

In introducing the lecturer THE CHAIRMAN (Mr. Henry Withall, Vice-President of the Alliance), said that it seemed appropriate that at the last meeting of the session they should have as their speaker one who had been associated with their movement during so many years. He was of those who, when they had grasped the truths of Spiritualism, at once thought how they could best introduce those truths to people who, not understanding the thing itself, had a horror of the name, and whose bias would therefore lead them if the name was mentioned to fight shy of the subject. So for years he had been preaching Spiritualism without absolutely mentioning the fact, with the result that people said, "If Mr. Chambers has had such experiences we should like to have them also." Like Archdeacon Wilberforce (and here the chairman made a sympathetic reference to the Archdeacon's serious illness), Mr. Chambers had a very great influence on the thought of the present day. He believed that Spiritualism should have an effect on the life. What we needed to realise, whether we received communications from the spirit world or not, was that we were spirits now, that there was something of the Divine in each of us, and that the truest worship was found in service to our fellows. He (Mr. Withall) thought his hearers would find that Mr. Chambers' method of propagating the truth would be of real service in influencing the world.

In commencing his address the REV. ARTHUR CHAMBERS expressed the pleasure which it gave him to speak from the platform of the London Spiritualist Alliance to so large an audience. He felt it a privilege, at such a time as the present, to uplift his voice in order to bring before his fellows the importance of the subject represented by the title of his address. There were many important subjects under discussion at this time, but none greater than that embodied in the question, What of our Self after Death? Tens of thousands were being hurled out of life by the exigencies of the war, and hundreds of thousands were sad because of the departure of those near and dear to them, so no question could have greater importance. What about those selves that were gone? Were they still thinking, living, loving—maintaining the affections and aspirations that linked them with us? That was the Great Inquiry—the question pertinaciously and universally asked in all the ages of the world. If we went back to the times of primitive man we found the same inquiry. There was the fact of the apparent extinction of life and thought, and with it the unescapable conviction in the human breast that the man himself had not gone. Passing down the corridors of time we came on the grand men of the past—Plato, Socrates, and others of the old-world thinkers—and again the same question was asked. We came to Bible times and we found patriarchs, seers and prophets asking the same question. Lastly we came right down to our own times and found a body of men who had hitherto been regarded as outside the circle of inquiry—the scientific men of the day—asking that same old question that had been asked by patriarch, seer, uncivilised and civilised man all through the ages. What did it mean? If we found a question being persistently asked by all sorts and conditions of persons, we must come to the conclusion that the question itself, and the answer to that question, constituted a subject of vital and paramount importance.

"I want to put before you," proceeded the speaker, "one or two of the most unsatisfactory answers given to this question, because in the absence of an explanation of wherein their unsatisfactory character consists, people when they approach the Bible and see the teachings of Jesus Christ get put off the scent. This is what I mean: The teachings of



Christ as to our survival after death are particularly clear and emphatic, and yet I meet with hundreds of Christian people who have grave doubts as to whether the *self* exists after death.

"They have an idea that with the death of the body the individuality disappears, but that it will come into existence again at some remote period in the future in order to reanimate the body. Jesus never taught anything of the sort, but Solomon did, and the Psalmist did. So many of the wrong answers are based on this—that people go to the Bible in a wrong way. They think that every sentence, every word, is equally inspired. It does not matter who speaks—Solomon, satiated with his luxurious living, or David—all are regarded as on the same level of inspiration as the utterances of the Great Master. That is an absurd way to read the Bible. You have a book that consists of the contributions of writers and thinkers over a long period of time—from two to three thousand years—the ideas of men who lived in the twilight of knowledge, the ideas of men a little more advanced, and lastly, the ideas of one who declared himself to be the revealer of truth. You must say, 'I must see what the Master says. If what Solomon or David said does not fit in with what Christ said, so much the worse for Solomon or David.' I know many people who deny the fact of survival after death because David said 'In that very day his thoughts perish.' That is not true in the light of Spiritualism nor of what Christ taught. You must have a fixed principle. If you want to understand that the Gospel records are in strict accordance on these points you must shut up your Bible with regard to those who lived in an age of lesser enlightenment. In a little book of mine just issued I have dealt with the subject somewhat exhaustively because I felt that there were texts in the Bible which present themselves to the superficial thinker as difficulties."

With regard to the position of the materialist, Mr. Chambers thought that it was perhaps hardly necessary to say anything on that point. When some of those present were girls and boys it was quite an uncommon thing for a scientific man to believe in the soul. It was becoming as rare to-day to find a scientific man who denied the idea. The names of the many eminent men of science who were with Spiritualists in their views were familiar to all of them. He had once in his parish a celebrated man of science. He would not mention his name, for although the man had left the earth some two or three years he would know it. (Laughter.) He was a distinguished man and an old man, close on ninety years of age. He was stopping at one of the hotels in Brockenhurst (before they were converted into military hospitals), and he asked Mr. Chambers to take tea with him. In the course of their conversation the scientist said: "You believe in a life after death?" "Yes," was the reply, "don't you?" He answered, "No." "What do you think happens?" Mr. Chambers asked. "What happens to the flame of a candle when it goes out?" was his retort. Mr. Chambers then cited the argument of Purpose. Finding that the scientist admitted the existence of a God, he said: "Now you have acquired a good deal of knowledge would you not like to acquire more?" The scientist admitted that he would. "So then," said Mr. Chambers to him, "it comes to this. You have been allowed to mount a certain distance up a ladder and then God hurls you off into extinction." Materialism, in fact, made God a mocker instead of a beneficent Father. The bee wanted honey, the butterfly wanted flowers, the bird wanted the free air of heaven, and their needs were satisfied. The soul of man wanted immortality, and God was not going to give it! To Mr. Chambers' inquiry whether he liked that idea or thought it satisfactory, the old man sadly replied, "I wish to God I could believe as you do."

Passing from the materialist to the agnostic, Mr. Chambers dismissed the man who was content with the latter position in a scathing sentence: "If a man, when confronted with a question of such paramount importance, says, 'I am not going to bother my head about that,' I put him down as a mental slacker."

Then they had the theory of the diminished self. The real man, according to the holders of the theory, is the man

consisting of mind or spirit encased in a physical body. The physical body died, but it was admitted that something survived—a sort of essence, a cloudy impalpable something or other. There would be at some time a resurrection of the body, notwithstanding that the particles of which it was composed had gone to form many other forms, vegetable or animal. When this happened the surviving essence would be drawn back and the body re-animated. In the meanwhile the essence self existed in a diminished form in some unknown region. But that was a sterile and unsatisfactory faith. It could not comfort those bereaved of their friends. They wanted to know that the conscious self lived on, retaining its affections, its memories, its loves. "Did Jesus teach this? I will show you in a few moments that he did not. You have always to differentiate between the teachings of a founder of a religion and those of his followers. (Hear, hear.) I maintain that not all which is taught as Christianity in the churches and chapels represents the teaching of Jesus Christ. I do not care what the Church or denomination is, there is not one of them which presents the truth in its fulness and entirety. I am sometimes asked what Church party do I belong to—High, Low or Broad Church. I reply I belong to none. But 'what is your label?' I am asked. I answer that I have no label. As a minister of the Church of England I may call myself a High, Low or Broad Churchman. (Laughter.) If you want to know the truth you will find it scattered in fragments amongst all the various parties. You have to gather them up and piece them together in order to get something fairly approximate to the real truth. But in the teachings of our Lord with regard to this subject of life after death, a great deal that he taught has been overlooked. He never taught, for example, that with the death of the body there was a temporary suspension of life or a diminution of the self."

(To be continued.)

#### A VERIFIED VISION.

Under the heading, "The Link: How an Officer in the Trenches saw a Vision of his Dying Father," the "Evening News" of the 11th inst. gives the following account of an experience which is becoming frequent in these days:—

On the night Dr. C. J. Grellet, of Hitchin, passed away, his son Reginald, who is a captain in the 8th Yorkshires, was in his dug-out in the trenches.

While he was asleep he had a vision of his father, and so vivid was it that he awoke and roused his officer colleagues, telling him that something had happened and that he would have to go home.

The following morning Captain Grellet received a letter informing him that his father had died the previous night.

When he was telling the family of the incident on arriving home, he was informed that just before his father died he lay on his back at the bedside that he had seen his son Reginald in the trenches, and "that it was all right now."

The times were compared, and it seems certain that the two dreams occurred at the same hour.

(Captain R. C. Grellet is a well-known cricketer, and a regular player for Hertfordshire county.)

#### A GENERATION AGO.

(FROM "LIGHT" OF MAY 22ND, 1886.)

JACOPO INAUDI, THE CALCULATING YOUTH.—The wonderful faculty of Inaudi, not yet seventeen, has been recently exhibited at Marseilles. The audience was asked by the professor who attends him to dictate the elements of arithmetical problems of great length and intricacy, and before he lays down the board with which he has written the figures, Inaudi—with his back to the board—gives the solution. Further, at the end of a séance, without reference to the board, he repeats the mental operations he has gone through. It is wonderful: the solution of such problems is himself a greater problem.

LONDON SPIRITUALIST ALLIANCE.—The last meeting of the session will be held in the rooms of the Alliance on Thursday next, the 23rd inst., at 3 p.m., when Mrs. E. A. C. will give clairvoyant descriptions. No one will be admitted after that hour.



## THE MEDIUMSHIP OF MRS. PIPER.

[The following article is from the pen of a member of the Society for Psychical Research, who is a close student of its literature. It will be seen that his analysis of Mrs. Sidgwick's statement leads him to a different conclusion from that arrived at by some other readers of her Paper. We frankly admit that the interpretation we placed upon it in a recent article is open to revision in the light of our contributor's careful citations from the Paper.—Ed.]

An enormous amount of time and attention has been devoted both by the English and the American Societies for Psychical Research to the investigation of the trance phenomena of Mrs. Piper. Starting in 1887, when Mrs. Piper was introduced to Dr. Hodgson, the then newly-appointed secretary of the American Society for Psychical Research, by Professor William James, the official investigation of her case continued almost uninterruptedly until July, 1911, the date of her last trance, from which date Mrs. Piper's faculty of going into trance ceased. No fewer than fifteen volumes of the "Proceedings" of the English Society for Psychical Research (not to mention those of the American Society) contain papers on the subject, some of them covering over 650 pages, and their aggregate total reaching 3,300 pages. The adherents of Spiritualism clearly thus cannot complain that their subject in one of its main phases has not received ample consideration at the hands of the world of Science and Letters. It is the great test case, and the ultimate findings of these trained scientific investigators upon it must have a far-reaching effect upon the attitude of the world at large towards the question of the survival of human personality in general, and towards Spiritualism in particular. Whatever other evidence there may be in support of human survival—and it is abundant enough in all conscience—an adverse verdict in the case of Mrs. Piper would, I think, undoubtedly be a serious check to the spread of the Spiritualistic movement among the educated classes, with whom the principal features of the case are becoming a matter of common knowledge.

Unfortunately, the trance communications of Mrs. Piper are so full of inconsistencies, rambling incoherences, and palpably false statements, mixed up with remarkably convincing evidences of identity and impressive personations of deceased persons, that it is difficult to get a clear-cut decision on the matter. In spite of these difficulties, however, it is safe to say that the investigation of the case of Mrs. Piper has resulted in winning considerably more support to the Spiritist hypothesis than to the opposite view. In his little brochure on "Spiritualism," published by T. C. and E. C. Jack in the People's Books series, Mr. J. Arthur Hill, speaking of the Society for Psychical Research, says (p. 26):—

A certain proportion of the most able leaders are now prepared to . . . say that some of the phenomena furnish sufficient basis for a reasonable belief in the existence and agency of disembodied minds. To a great extent this has been brought about by the famous American medium, Mrs. Piper, who has been continuously investigated by the Society for nearly thirty years.

Of the principal investigators of this case it is known that Sir Oliver Lodge, Professor William James, Professor Hyslop, Dr. Hodgson, and Mr. F. W. H. Myers were all convinced that the Piper phenomena afforded strong evidence of communication with the dead. In view of the great interest which the case has aroused, the publication of a further voluminous work on the subject, *viz.*, the Paper by Mrs. Henry Sidgwick in Vol. XXVIII. of the "Proceedings" of the Society for Psychical Research, a volume of 650 pages, attracted especial attention, and made students of the subject eager to know what were the latest conclusions on the case at which this able veteran leader of the Society for Psychical Research had arrived. Was it a definite pronouncement in favour of the Spiritist hypothesis or not?

In the leader on this publication which appeared in LIGHT of April 8th last, the writer stated that "Mrs. Sidgwick finds no evidence of any external (spirit) communicators in Mrs. Piper's mediumship." If this were indeed so it would be a serious disappointment to those who have looked upon the

Piper case as affording one of the most valuable sources of evidence of human survival. I think, however, that a closer scrutiny of Mrs. Sidgwick's Paper makes it clear that the statement quoted above misrepresents Mrs. Sidgwick's position, and that, on the contrary, she definitely states that the trance utterances of Mrs. Piper contain evidence that some of the knowledge supernaturally acquired by that medium in trance comes from the dead.

It should be clearly understood at the outset, however, that the object of Mrs. Sidgwick in this Paper was, according to her own statement in the preface and on page 315, not to ascertain whether the Piper communications furnish any evidences of human survival, but whether there is any reason to think that any spirit independent of Mrs. Piper exercises at any time *direct* control over any part of Mrs. Piper's organism. As Mrs. Sidgwick states in the preface:—

There is no attempt in this paper to give any of the evidence for supernatural powers, with which it is concerned only incidentally. Its object is to throw light on the working of the trance consciousness from a psychological point of view, and, among other things, on the question whether the intelligence that speaks or writes in the trance and is sometimes in telepathic communication with other minds (whether of the living or of the dead) is other than a phase or centre of consciousness of Mrs. Piper herself.

The statement already quoted from the article in LIGHT of April 8th appears to be due to a confusion between Mrs. Sidgwick's remarks on the alleged spirit "controls" and the spirit "communicators." Between the two terms "control" and "communicator" Mrs. Sidgwick draws a sharp distinction, the former being used to denote "the intelligence which is and professes to be in direct communication with the sitter by voice or writing," and the latter to denote "an intelligence for which the control professes to act as an amanuensis or interpreter, or whose remarks the control repeats to the sitter."

Mrs. Sidgwick further goes on to explain that

The friends of sitters generally appear in the rôle of communicators, but the rôles of control and communicator are interchangeable. A communicator may become a control, and may oscillate between the two functions; and, of course, a control can and does communicate on his own account.

The position is perhaps most clearly explained by Mrs. Sidgwick in the following statement:—

Mrs. Piper's own spirit is represented as temporarily removed and having no concern in the business at all. Her body is said to be in the meanwhile occupied by the control who works the writing or speaking mechanism; and the reason that a control must intervene between communicator and sitter is said to be that successful working with the medium's organism needs special capacity and practice.

It is necessary that this distinction between the terms "control" and "communicator" should be clearly understood, as it is with the genuineness of the "controls," as distinct from the "communicators" for whom they profess to speak or write, that Mrs. Sidgwick's inquiry is concerned.

Put briefly, the conclusion at which Mrs. Sidgwick arrives is that the "controls" are merely secondary personalities of Mrs. Piper, but she is careful to point out (p. 81) in referring to the particular case of George Pelham, that proofs that controls are not independent spirits would not, in her opinion, even tend to show that there was no *real* G. P. in the background, helping at times to inspire their personation of him. "G. P.," says Mrs. Sidgwick, "may thus communicate, and there may be sufficient evidence to prove it, without his being, properly speaking, a 'control.'"

Regarding the identity of the controls, Mrs. Sidgwick quotes in the first place (p. 5) the verdict of Professor William James on the subject, which is as follows:—

Dr. Hodgson was disposed to admit the claim to reality of Rector and of the whole Emperor Band, of which he is a member, while I have rather favoured the idea of their all being dream creations of Mrs. Piper, probably having no existence except when she is in trance, but consolidated by repetition into personalities consistent enough to play their several rôles.

This verdict Mrs. Sidgwick confirms by stating:—

My own opinion is that, however true it may be that there



is really communication between the living and the dead, the intelligence communicating *directly* with the sitter through Mrs. Piper's organism is Mrs. Piper. This opinion was expressed in the article already referred to ("Proceedings" S.P.R., Vol. XV., pp. 18-19), and I may as well say at once that it has remained substantially unchanged.

But although the claims of the "controls" to be independent spirit entities are discredited in such unhesitating terms, there is fortunately an affirmative side to the Paper, which contains several very important and definite statements in favour of the Spiritist position, as will be seen from the following quotations—

P. 318.—As to the supernormal knowledge, its source is an important question. . . . Up to the date of his first report—dealing with the evidence to the end of 1891—Hodgson was of opinion that the evidence was not sufficient to prove more than telepathy from the living. Later the evidence that some of the knowledge supernormally acquired comes from the dead becomes stronger, chiefly owing to the G. P. case, and it has been further strengthened by more recently published evidence.

P. 176.—We know that there are genuine communications—this Paper is, as already stated, based on this assumption—and their imperfection is doubtless due to difficulties of some sort in communication, whether the control's account of the nature of the difficulties is correct or not.

Page 78.—G. P. was scarcely known to Mrs. Piper (*i.e.*, in his lifetime) at all, and the evidence set forth by Hodgson in "Proceedings," Vol. XIII., leaves little doubt that in connection with this control there was sometimes some supernormal power at work, and further, that there is good ground for supposing that the supernormal element was more than telepathy from the living—for supposing, in fact, that G. P. as a surviving entity was in some way concerned. But he may well have been concerned without our being obliged to believe that he "controlled" in the sense of finding Mrs. Piper's spirit removed from her body and taking its place.

These are extremely valuable admissions, and since they establish the fact that the trance utterances of Mrs. Piper *do* furnish definite evidence of communication from the dead the question of the identity of the "controls" is one which sinks relatively into secondary importance. No doubt the Piper communications will continue to be a subject of investigation and controversy for some considerable time yet, and though they are likely sorely to puzzle the psychologists, there is little, if any, probability that their value as evidence of human survival will ever be destroyed.

W. H.

### SIDELIGHTS.

A Liverpool correspondent, E. K. F., tells us of a strange experience which befell a family of her acquaintance who had taken up their abode in an old manor house in Huntingdonshire. They had been there three or four years when the lady and two of her daughters saw on different occasions about the house and in the garden the figure of a nun. The eldest son heard footsteps come into his room one night, walk round the bed and go out again; a married daughter visiting her parents also heard strange steps moving to and fro at night; and on one occasion when the lady was paying a visit, a clairvoyant told her that he saw with her a nun in grey clothes. It appears that the house in question is built on the site of what was once an offshoot of a nunnery, and it is said that some time in the 17th century a nun was reported to have drowned a novice in a neighbouring brook.

An evening paper remarks that "many a wife whose husband is at the front is telling of dreams which have amounted almost to predictions," and illustrates the observation with the following story: "When the celebrated Lord Dufferin was British Ambassador at Paris he dreamt that he was in a hearse and being conveyed to the cemetery. Not long after dreaming this Lord Dufferin was about to step into a lift at an hotel, but noticing that the attendant resembled in every particular the driver of the hearse in question, he decided to walk down the stairs instead. The lift fell with a crash, and all who were in it were instantly killed."

HOLIDAY CAMP FOR NATURE STUDY.—On the first page will be found an announcement of the Nature School Camp to be held at West Howe, Kinson (near Bournemouth) from June 10th to 24th, under the supervision of Mr. W. J. Vanstone, Ph.D., which promises to provide an attractive and beneficial form of holiday for jaded minds.

### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

#### Unseen Powers and the War.

SIR,—England (thank Heaven!) is awake at last and putting forth the whole weight of her physical forces in the desperate struggle between life and death, freedom and slavery, forced upon the world by an unscrupulous foe.

This seems the moment for some universal effort to be made to bring spiritual forces also to our aid. In the world of *romances*, of which we down here see only the effects, as on a cinematograph screen, we know that invisible helpers are all round us, but the Divine law is that we must co-operate with them. We must seek before we can find, and knock before the door can open to us.

Surely in this literal *tug-of-war* it is criminal folly at such a crisis to neglect an appeal to these invisible helpers as well as to our visible heroes and defenders! I am not now thinking of orthodox prayers or the services in our churches or of special mission weeks, admirable as all these are at such a time. Such services, for those who can join in them with courage and faith, may be compared to the voluntary service long since offered to their country by her faithful sons. But we have now reached a point where universal service is needed, spiritually as well as materially, if we are to put forth all our resources and the very last ounce of our strength.

There are hundreds of men and women who have no hard and fast creeds nor orthodox beliefs. They may call themselves agnostics, but they are as capable of devotion to that "dear, dear land" of Shakespeare as the most convinced Christian or regular churchgoer amongst us.

Probably not one intelligent and non-aggressive agnostic in a thousand is without some belief—however vague—in a Power above us all, that in the main makes for righteousness, and that will not let those who trust to it be confounded.

It is to these hitherto "unattested" ones (so far as creeds go) that I would appeal. Our splendid Army and Navy are fighting for the freedom of the world and cheerfully giving up their lives in this great cause. Surely we can help them by a passionately sincere and universal appeal to those spiritual forces which are as much stronger than any machine-made gun or aeroplane or Zeppelin as the ether of space is more tremendous in its pressure than the physical atmosphere which surrounds us. Let every one of us who believes that a Power greater than our own can work for us under given conditions, join up *now* in this *tug-of-war* on the spiritual planes of action.

Thus only can we "do our bit" and provide the atmosphere necessary in a law-governed universe, to bring to us that vital assistance of which all civilised nations stand, at this crisis, in such urgent need. Of course it is not to England alone, but to England and all her Allies and colonies that we appeal.

We cannot all go to the front, but we can all help in this vitally important matter.

Reinforcements from a friendly nation cannot help an army that refuses to recognise or deal with them on any friendly basis.

Let us think well before we refuse a vote of confidence to those invisible yet loyal and mighty friends that will enable them—under Divine guidance and permission—to uphold the righteous cause and thus give the victory, not to Russia or France, or England individually, but to all brave defenders of civilised and progressive humanity.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club, Piccadilly.

#### Where is the Soul During Unconsciousness?

SIR,—I wonder if the following little incident is of any value regarding what happens to the soul during sleep? My little grandson, aged just three-and-a-half years, had the great misfortune to lose his mother (my daughter) six weeks ago. A few nights ago he had a feverish attack, so on the following morning he was naturally asked if he felt better? He replied, "Yes, I am. I have been up to Heaven and seen Mummy, and God has made me better." He said this in his very quiet, matter-of-fact way, being clearly quite unconscious that he had said anything startling.—Yours, &c.,

F. R. BEONE (Colonel),

H.M.'s Indian Army, Retired.

Junior United Service Club, S.W.

May 15th, 1916.



# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,846.—Vol. XXXVI. [Registered as] SATURDAY, MAY 27, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

## CLAIRVOYANCE, PSYCHOMETRY.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,  
110, St. Martin's Lane, London, W.C.

**MR. OTTO VON BOURG (THE SWISS)** (PSYCHIC)

Will give

## A SPECIAL SERIES OF SEANCES

TUESDAY, MAY 30th | TUESDAY, JUNE 20th  
TUESDAY, JUNE 6th | TUESDAY, JUNE 27th

At 3 o'clock in the afternoon. Admission 1s. each person.  
No admission after 3 o'clock.

These special meetings or circles are given by the medium to meet the demand for psychic evidences chiefly in connection with those who are suffering in mind by reason of the present war. They do not form part of the official programme of the Alliance.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at  
77, NEW OXFORD STREET, W.C.  
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT,

**MR. PERCY R. STREET, Address.**

June 4th, Mr. A. Vout Peters, Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open at 6 p.m. No admission after 6.40 p.m.

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,  
22, Princes Street, Cavendish Square, W.

ON SUNDAY, MAY 28th,

Morning .. .. . No Service.

Evening, 7 .. .. . Mrs. FAIRCLOUGH SMITH.  
Inspiration Address.

Healing Service after Meeting.

## THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 28th.

At 11 a.m. .. .. . MRS. ORD.

At 7 p.m. .. .. . MR. E. W. BEARD.

WEDNESDAY, MAY 31st, at 7.30 P.M.,  
MRS. GRENSIDE.

## THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

Studies based mainly upon the Greek text of the Sacred Records, but clearly comprehensible by the unlearned reader.

By **ANGUS McARTHUR.**

28 pages. Price SEVENPENCE post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## Mediumistic & Psychological Experiences

BY

**ERNEST A. TIETKENS.**

CONTENTS:—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future; Extracts from Pamphlets; Directions for Beginners re Seances.

61 pages. Bound in stiff boards. 6d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

JUST PUBLISHED. A New Book by

The **REV. ARTHUR CHAMBERS**

(Vicar of Brockenhurst, Hants).

## OUR SELF AFTER DEATH

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian Belief?

Paper Covers, 1/2 net post free. Bound in Cloth, 1/8 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

4 Vols. By **REV. ARTHUR CHAMBERS,**  
Vicar of Brockenhurst, Hants.

## OUR LIFE AFTER DEATH.

120th Edition to be published in June.

## MAN AND THE SPIRITUAL WORLD, AS DISCLOSED BY THE BIBLE.

25th Edition.

## THOUGHTS OF THE SPIRITUAL.

10th Edition.

## PROBLEMS OF THE SPIRITUAL.

7th Edition.

The thousands of grateful letters, received by the author, from persons of all ranks in life, and from all quarters of the world, have borne witness to the enlightenment and comfort these books have brought to so many. Moreover, the large number of Press reviews concerning them which have appeared, and the fact of the many editions through which the works have passed, show how widespread and great has been the interest evoked by them.

'The Rev. Arthur Chambers has received conclusive proof that a large public is interested in his teaching as to the future life.'—*Literary World.*

Price of above (each volume), blue cloth, post free  
3s. 11d. each.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## SPIRITUALISM

AND THE

## Light it Casts on Christian Truth.

By the **Rev. Arthur Chambers,**

(Author of "Our Life After Death" and "Man and the Spiritual World," &c.),

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free,  
or 1/8 per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

## WHERE ARE OUR HEROIC DEAD?

THE CHURCHES' OPPORTUNITY.

By **Sir Wm. Earnshaw Cooper, C.I.E.**

40 pages, 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



COME AND ENJOY A CONGENIAL HOUR.

**Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH**

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-, including Tea.

(For ladies only.)

30, York Street, Baker Street, W.

**THE KEY TO PERFECT HEALTH**

And the Successful Application of Psycho-Therapeutics.

**A PRACTICAL GUIDE TO BOTH  
OPERATOR AND PATIENT.**By ARTHUR HALLAM (Founder and for 11 years Hon. Sec. of the  
Psycho-Therapeutic Society, Founder & Editor of the *Health Record*).Second Edition, with 15 plate Illustrations, cloth, 168 pages,  
3s. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**LENDING LIBRARY**Comprising OCCULT, NEW THOUGHT, METAPHYSICAL  
and books on kindred subjects by the best authors is now available  
to subscribers at low terms.

Full particulars and catalogue will be sent upon request (for 4d.) by

C. MAURICE DOBSON, Publisher, 146, Kensington High Street, London, W.

**THOUGHT LECTURES.**

By FATHER STEPHANO.

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and  
'Mandola,' two ladies who have had no experience or training in literary  
work of any kind.As the thought of one who has seen beyond earth's sorrows, it is more  
especially a book for the sorrowful and the suffering; it is chiefly to  
help such that the lectures were given, and it is to them the book is  
dedicated.Fifth Edition, including Preface by Father Stephano.  
121 pp. PRICE 1s. 2d. POST FREE.

And a Foreword by MISS E. KATHARINE BATES.

'The dead are entering into competitive authorship with the living.  
'Thought Lectures,' which were given by Father Stephano, who "just  
went to sleep" in Yorkshire, in the reign of Henry I., and has just now  
been able to find a medium through whom to communicate his thoughts  
to mankind, has a great deal to say, and says it well."—W. T. STEAD,  
in *Review of Reviews*.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**SPIRIT TEACHINGS**Through the Mediumship of William  
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,  
And Two Full-page Portraits.**SEVENTH EDITION.**Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,  
price 3s. 6d. net, or post free, 3s. 11d.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**"First Steps to Spirit Intercourse."** By James  
McKenzie. 24 pages. Price 3d. post free. May be obtained  
from the Office of LIGHT, 110, St. Martin's-lane, W.C.Spiritualists when in London should stay at  
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2  
minutes Euston Station, 5 minutes St. Pancras and King's Cross);  
central for all parts; perfect sanitation. Terms: 4s. Bed and Break-  
fast; no charge for attendance. Full tariff apply to Mrs. Stanley  
Watts, Proprietress.**Read the "Herald of Health."** Specimen copy  
1d. post free from the "Herald of Health" Offices, 11, South-  
ampton-row, London, W.C.**Rays from the Rose Cross.** Brimful of inter-  
esting articles on Occultism, Astrology, Health and Healing.  
6s. 6d. the year; sample copy, 6d.—The Rosicrucian Fellowship,  
Oceanside, California, U.S.A.**VISIONS, PREVISIONS AND MIRACLES  
IN MODERN TIMES.**

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative  
to the subject, occurring under a wide variety of circum-  
stances, political, religious, and Spiritualistic. He details  
many incidents describable as physical phenomena, as  
"lights," "rappings," sounds, levitations, healings, &c.—  
J. J. Morse, in Preface.A book for the general reader as well as the student of  
psychic evidences. He covers a great deal of ground in an  
attractive way by reason of the multitude of cases of verified  
vision, fulfilled prophecy and established miracle. The  
outcome of wide study and research—examples of phenomena  
from many countries and in many periods.—LIGHT.This book contains more historical narrative than philo-  
sophical disquisition. We read in it of stupendous happen-  
ings and inexplicable occurrences, many of them already  
familiar to readers of occult literature, but several unknown  
to all except a few psychical researchers.His book will be read with interest, and not without  
profit.—"Occult Review."

Cloth, 532 pages, 5s. 4d. net, post free

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE

**SURVIVAL OF MAN.**

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investiga-  
tions into matters connected with psychical research during  
the last quarter of a century. The largest section of the  
book treats of automatic writing, trance speech, and other  
instances of temporary clairvoyant lucidity, for in this de-  
partment of the subject he considers that the most direct  
evidence for continued personal existence and posthumous  
activity will be found. The present book is intended to  
show that telepathic communication may come through  
from the other side, and that this view is entitled to critical  
and careful consideration.

Cloth, 239 pages, 1/2d net post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**'SPIRITUALISM'**

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The  
'Me' and the 'Not Me,' Mediumship, The Spirit World,  
What is Man, Soul Measuring, The Gateway to Life Eternal,  
The Spiritual Aspects of Determinism, Some Objections  
Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

To Societies, 13 copies post free for 9/8.

It should prove invaluable to all Lyceums for use of officers and  
Liberty Groups study particularly.—R. A. OWEN (of Liverpool  
Society).Mr. Evans gives us of his best in this brightly written volume. He  
covers a wide field and deals with many topics. An able chapter deals  
with 'The Spirit World.' The final chapter will certainly find great  
favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**THROUGH THE MISTS,**Or Leaves from the Autobiography of a Soul in Paradise.  
Recorded for the Author by Robert Jas. Lees.A Spirit's story of how men err in  
their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 11d. post free.  
OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.**"IF A SOLDIER DIE SHALL HE LIVE AGAIN?"**

By J. HEWAT MCKENZIE.

The latest evidence of Psychic Science on Death and  
the Hereafter.

Price 2d post free, or 2/3 per dozen post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.



# Light:



## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,846.—VOL. XXXVI. [Registered as] SATURDAY, MAY 27, 1916. [a Newspaper.] PRICE TWOPENCE.

### CONTENTS.

Notes by the Way.....	169
The Late Archdeacon Wilberforce.....	170
Where is the Soul During Unconsciousness?.....	170
The Mediumship of Miss Florence Morse.....	171
Changing Values .....	172
Our Self after Death as Declared and Demonstrated by the Christ. An Address by the Rev. Arthur Chambers .....	173
Clairvoyance and the Camera .....	174
The May Meetings .....	174
Obsessions and Evil Influences.....	175
The Fortune that Came True.....	176
An Evidential Message .....	176

### NOTES BY THE WAY.

We read somewhere lately that there are men and women who have never seen the dawn and sunrise. It is not surprising that there are many who have never seen the sea; it is out of the reach of thousands, and it is their misfortune, not their fault, that they have not seen it. But in the three hundred and sixty-five days in the year there are many opportunities to see the sun rise. Even the most indolent have a chance provided for them, since in winter the pageant begins at a comparatively late hour. More effort would probably be made if it occurred once in the year and five pounds—or even five shillings—had to be paid for the privilege of seeing it, for some people estimate experiences by their money value and by the rarity of their occurrence. One feels a sense of shame at the thought that the glory of the morning so often comes and goes unheeded. The wonder of it so arrested the attention of our Aryan forefathers that it inspired them with a sense of worship. Sun-worship often degenerated into idolatry of the creature, but in its original impulse we cannot but reverence it. The very name for God used by most of the Latin race originates in the word for light. "Dyaus-pitar" or "Light-father" was the name under which the Aryans in Central Asia invoked God, the Spirit. "Zeus" (Greek), "Deus" (Latin), "Dieu" (French), "Dios" (Spanish), "Dia" (Irish), "Duw" (Welsh) are derived from this ancient name. To spiritual men among the Aryan tribes the daily uprising of the sun was a manifestation of the Eternal. "By the light of Him the sun becomes radiant," wrote one of these heaven-taught men in the Rig-Veda Hymn-book.

Do we flatter ourselves that we are more intelligent, more scientific? Is that why we take no trouble to receive the message of the dawn? The moments of glory are of brief duration, but their exquisite beauty enters the soul with a blessing which may be cherished through the cloudy and toilsome day. It makes us aware that we, though apparently so insignificant and unworthy, are spirits and have kinship with the God of Light. "There is surely a piece of divinity within us. . . . Nature tells me I am the image of God, as well as Scripture," wrote Sir Thomas Browne in his "Religio Medici." If it were not so, if some divine element did not exist within us we could not feel the beauty or be partakers of the joy of its message.

Dwelt no power divine within us,  
How could God's divineness win us?

The doctrine of evolution by the struggle for life and survival of the fittest does not explain the existence of this faculty. Enjoyment of gradations of colour or music, delight in the beautiful, does not help the animal man to compete with his fellows or give him special advantage in the race of life. Alfred Russel Wallace has told us that it is his deliberate and considered conviction that the artistic faculty (and other faculties) "compel us to recognise some origin for them wholly distinct from that which has served to account for the animal characteristics—whether bodily or mental—of man." In this, then, we find a witness to our spiritual nature, and evidence, too, of God's love of the Beautiful, which He has fitted us to share. Truth, Love and Beauty—these are divine attributes, and these three are so essentially one that they cannot be separated without injury.

An artist who seeks truth at the expense of beauty has missed the highest in art, and so has the man who calls himself a "realist" and loses sight of his calling as a revealer of the beautiful; and it is, of course, impossible to be an artist at all without some measure of love, tinged with passion, for both Truth and Beauty. Indeed, in all our undertakings we shall succeed or fail in measure as we are guided by these divine faculties. They are inherent in every human soul; but too often they are allowed to remain latent for lack of right nourishment. All this applies to the work of Spiritualists as much as to others. If we have failed to win some of the best thinkers to whom our subject should appeal, are they alone to blame? May it not be that in the presentation of facts we have sometimes neglected to cultivate, in balanced proportion, Truth and Love and Beauty; and thus by credulity, by egotism, by clumsy speech and crude ways we have alienated those we desire to win? And so we come back to the glory of the sunrise which offers us so often the opportunity to steep our sight, and with it our souls, in heavenly beauty, so that we may carry within us a lovely memory which will enable us quickly to detect by contrast the ugly, the commonplace and the sordid, and to divest ourselves of all motives and aims at variance with the pure serenity of the Dawn.

If hypocrisy is the homage that Vice pays to Virtue, so superstition may be described as the tribute paid by the worldly man to unworldly things. Even at the height of his scepticism Voltaire is said to have shown a curious sensitiveness on the subject of religious observances and was known on occasion to make the sign of the cross in no irreverent spirit. A large book could be filled with accounts of the attention paid to "signs and omens" by men noted for "practical common-sense." Mr. Harry Furniss, writing in a weekly paper, tells how Charles Dickens declared that all the fortunate events of his life happened on Fridays. Of President Woodrow Wilson it is told that his lucky number is 13. "His name consists of thirteen letters, he was for



thirteen years a professor at Princeton University, he was the thirteenth president of that institution, and he presided over some 1,300 students. True, he is the "28th President" of the United States, but as it is pointed out, "28th President" contains thirteen letters (when written in that particular way and if it is permissible to count numerals as letters). He took office in 1913, and on December 13th found a purchaser for the serial rights of his book, "The Life of Washington." There are many such curious instances of recurring numbers in certain lives, and many people find "numerology" a fascinating study. Some years ago we discussed the question with an engineer—a man of precise mind and practical good sense—who had evaluated a system of numbers which gave extraordinary results. Given the birth date of any person, the month and year, he would delineate the life and character, even of people he had never seen, with a quite uncanny accuracy. Even the most inveterate sceptics were impressed by his powers. He had elevated a "superstition" into a science, but the laws of the subject are apparently still to be found.

#### THE LATE ARCHDEACON WILBERFORCE.

C. S. S. writes:—

I wish to pay the tribute of a few words to this great and good man. Overwhelmed with work as he was, he welcomed me twice recently, and placed himself at my disposal for whatever time I wished. My passport was that of a deep sorrow. I shall never forget his face. It glowed with spiritual grace. "The real life," said he, "is not here but *there*"; and one glance at his face so full of purity and devotion brought home to me the conviction that the Archdeacon meant and realised what he said. He was a convinced Spiritualist, and a signal example of the fact that this belief was compatible with an exalted conception of Christianity, and holiness of life. "I am a member of the Church of England," he said, "but, like the bee which goes from flower to flower and returns to its hive, I go from one place to another in search of truth and find it everywhere."

We are, indeed, poorer by his loss, but the "great cloud of witnesses" gains, and with us his name and memory will be forever cherished.

Writing to the "Evening Chronicle" (Newcastle), a correspondent recalls the address which Dr. Wilberforce delivered on Spiritualism at the Church Congress held in Newcastle in 1881. Canon Wilberforce (as he then was) said that

when they considered the standpoint of the believer in the higher aspects of Spiritualism, it was obvious that they had to deal with no mere commonplace infatuation, which could be brushed aside with indifference or contempt, but rather with a movement which was firmly established, and the influence of which was every day extending. Appealing as it did to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism, said the Canon, continued rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, had any permanent effect in arresting its progress, for its real strength did not lie in the claims or powers of professional mediums, or in advocacy by means of the Press or the lecture-room, but in the thousands of private homes in which one or more of the family had mediumistic power. Canon Wilberforce suggested that the attitude of the clergy towards Spiritualists should be a frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers.

PLEASURE loves the garden and the flowers; labour loves the fields and the grain; devotion loves the mountain and the skies.

THE VISION OF BEAUTY.—This vision is for those only who see with the soul's sight; these seeing will rejoice and awe will fall upon them and a trouble deeper than those other things could give, for now they stand before the Authentic Beauty. This is the spirit that must always wait upon beauty in any of its forms, wonderment and a delicious trouble, longing and love and an awe blended with delight.—PLOTINUS.

#### "WHERE IS THE SOUL DURING UNCONSCIOUSNESS?"

BY JAMES W. SHARPE, M.A.

Any attempt to answer this question must necessarily raise difficulties as to the question of consciousness and of the soul. There is unconsciousness of the visible form. The visible man is unconscious. Where is his soul? Where, that is, exists the conscious man? I permit myself here to assume—a quite permissible assumption—that under some form, with some organism, the man continues to be conscious. Putting the inquiry in this shape, we can set aside the difficult question of what is, or what ought to be, meant by the term soul. At all events, the term soul implies consciousness, that is to say, the consciousness of an individual.

Experience and experiment can supply a partial answer, which may be thus stated:—

1. Psychics, mediums, experimenters and researchers generally in psychic fields are aware that a man possesses at least two bodies, one within the other, and both of them material. But the matter of the inner one is of an extreme subtlety and tenuity, and, furthermore, differs from the outer one in its immediate responsiveness to the forming and shaping powers of the imagination, especially when actuated by the will. Whether this subtle matter be gravitating matter or not is uncertain; but the easy and confident manner in which this body is seen to take its place among objects composed of ordinary matter, such as chairs and tables, &c., leads to the suspicion that at least a portion of the matter in which it is enveloped must be subject to gravity. This body is usually called the spirit body, or the astral body.

2. Experimenters have found that this inner, *i.e.*, astral, body can, upon occasion, throw off an external coating of some kind of subtle matter, and does so when the man within desires to travel to a distance from his outer, *i.e.*, mundane, body. Also, that whilst this coating continues in position the mundane body remains at the immediate disposition of the man, at all events in many particulars, when the astral body is exteriorised. This intermediate matter is often termed ethereal matter; but it has nothing to do with the luminiferous ether, the non-gravitating material medium which is the seat of electro-magnetic vibrations in inter-stellar space. This ethereal matter is doubtless identical with that subtle substance which lies about and within the nerves of a living body, a substance which is always streaming from the nerve endings out through the skin, and which is a very important constituent of the living nerve.

3. The unconsciousness of the mundane body may result from a partial abstraction of this ethereal matter by the method of mesmeric passes, or from its modification by such methods or by other appropriate means, or from some injury to the brain, or from partial poisoning of the brain with drugs or gas. In these cases the inner body is more or less thrown out of gear with the outer body; but the soul, by which I mean the man himself, exists as a conscious being clothed with the form of the inner body, which may or may not continue to be within the outer body.

4. It is well known, and has been in various ways well ascertained, that the man can, under the form of his inner body, separate himself from his outer body and travel to a great distance from it, a physical connection, consisting of an incredibly tenuous band of subtle matter, being always maintained with the outer body. This frequently happens in sleep, and of course may easily happen when anaesthetics are applied to the mundane body. In these cases there is unconsciousness accompanied with exteriority of the soul, the conscious man being contained within his astral body. Instead of travelling to a distance from his mundane body, this soul, *i.e.*, the conscious man himself, may remain close to the mundane body, and be observant of all that passes. If the astral body do not cast off its ethereal envelope whilst exteriorised, then it can, at least in some cases, make a limited use of its mundane body in the way of communication by word of mouth. When the man in his astral body travels to a distance from his mundane body, he is found to leave behind him the ethereal envelope, near to or within the mundane body.

5. The astral body can itself be temporarily abandoned and a third body disclosed, which has been called the *double mental* by Dr. Baraduc, who succeeded in photographing it. It differs from the astral body in not possessing, necessarily at least, the form of the ordinary body. The conscious man, his soul, of course, included, is then bounded externally by this curious body, and must be supposed to be removed from direct contact



with two forms of existence—two sub-universes of existence—viz., our ordinary mundane sub-universe and the astral one. Being, however, in some subtle connection with both of his temporarily abandoned bodies through ties formed of various kinds of living subtle matter, he still has indirect relations with these two bodies.

6. All that has been stated above rests upon verifiable experimental evidence: it has nothing to do, except adventitiously, with any philosophical or theosophical theories. The answer to the query with which we started is, therefore, derived directly from experience. It is that the soul, during the unconsciousness of the visible mundane body, is contained within some one or other of the inner bodies, two of which, the astral body and the *boule mentale*, are known to us experimentally; and that it continues to constitute, with this or that bodily organism, the actual conscious man. Probably the usual case is the exteriorisation of the astral body, that of the *boule mentale* being rarely met with. The after-death body is the astral body minus its etherial envelope, the use of which, as pointed out above, is to keep the astral body in organic communication with the mundane body, giving the conscious man his normal control of that body.

7. I have myself seen a spirit provide himself with what must have been a temporary etherial envelope, in order to take control of his medium's organism, an interesting experience in connection with the above remarks concerning the astral or spirit, body. The medium was Mrs. M. H. Wallis, and the spirit was that well-known friend of humanity, "Morambo." Mrs. Wallis was sitting in front of me, at the opposite side of the fire-place, in my own drawing-room. I saw a grey mist collect to one side of her and a little behind her. I told her of it, and remarked that I thought "Morambo" was present. She answered that she knew he was, pointing out at the same time that he was close by her right side, which was exactly where I saw the grey mist to be. Mrs. Wallis "sensed" the spirit, i.e. she had a vivid feeling of his presence, without being able actually to see him. Suddenly this mist moved up to her and sank into her, projecting, however, from her body by an inch or two all round. She at once passed under control, and "Morambo" began to converse with me in the deepest register of his medium's voice. I took the opportunity of asking him why he had appeared as a formless mist. He answered that the mist was merely the matter which he had collected, he did not say from where, for the purpose of "building himself up," and that he had been inside the mist; that he was now controlling the medium's organism, and that the medium herself, in her spirit form, had left her physical body.

H. E. B. (London) writes:—

On the night of May 5th, 1910, I seemed during sleep to be returning to London from a long journey. On approaching the great city I met a man whom I knew by sight, although I did not remember his name. He appeared to be very ill, and I said to him, "Can I not help you?" He replied, "No, I am coming over here, and all will be well." I again expressed my desire to be of assistance, but he reiterated his previous statement: he was "coming over here," and all would be well. He then appeared to fade from my sight, and as he did so I felt a great sorrow fall upon me, and I knew that that sorrow would be felt by all who knew him, for he had won the love of many. I told my dream on the following morning, and in the newspapers of that day we saw it stated that he was seriously ill. Later we heard that he had passed away on that same day, May 6th.

NATURE is conquered by obedience and all her mighty powers can be used at our bidding directly we have the knowledge to work with the law and not against it.—CARLYLE.

THE SPIRITUAL DESTINY OF RUSSIA.—There is in the Russian an irrepressible desire for the things of the spirit. This is the secret of such writers as Tolstoy and Dostoevsky. They differ from each other greatly, but they agree in emphasising the supremacy of the unseen, and call upon their disciples to value life, not in the terms of modern commercialism, but by its readiness to respond to spiritual forces. The Russian peasant is the child of his Church. He is at home in its worship, and religion affects everything he does. Of course, Russian Christianity has its dark features, the clergy are ill-educated, while the peasantry are superstitious; but the future has great things in store for the country if only its people will be true to themselves and their traditions, while they seize the opportunities of the new age which is dawning upon them, and whose dim lights are already to be discerned over the darkness of the grim struggle which now tests her to the uttermost.—"The Times."

## THE MEDIUMSHIP OF MISS FLORENCE MORSE.

THE daughter of the veteran medium and editor of the "Two Worlds," Miss Florence Morse may be said to have been born in a psychic atmosphere. She was clairvoyant from infancy, and afterwards developed the faculty of inspirational speaking. Her home surroundings not only familiarised her with the subject of mediumship, but gave her the advantage of wise and experienced guidance. Her powers were never precociously exercised, and it was not until she had been thoroughly trained and developed that she entered on her public work as a speaker and clairvoyant, the fourteenth year of which was completed in November last. During her public career she has travelled extensively, visiting America, Australia, New Zealand and South Africa, as well as most of the cities and towns of the United Kingdom. Normally she is endowed with marked individuality, clear perception and much decision of purpose, and these qualities naturally react on her mediumship, giving it balance and well-defined expression. Her addresses, which involve but a slight departure from the normal state—a question of directive influence rather than of control—are characterised by an easy grasp of the subjects dealt with and clear-cut and incisive phrasing. That development of the natural character and intelligence, which is so necessary—and too often so neglected—a part of mediumship, is a notable feature in the exercise of Miss Morse's psychic gifts. Her independence of judgment (as she confided to a representative of *LIGHT*) occasionally leads to arguments with her inspirers even during the course of an address. Now and again it is a question of the correct pronunciation of a word. Although submitting to the mode adopted by her guides, she will verify the matter afterwards, when, as she frankly admitted, she usually finds that they were in the right.

Although almost fully conscious in the course of her inspirational addresses, her mind is sufficiently detached from the matter in hand to maintain a considerable alertness on the interior side of things. She hears clairaudiently the running comments of her guides as the discourse proceeds. One of them, who has a fund of dry humour, keeps her frequently amused by his droll remarks on some feature of the proceedings, especially when it is a case of answering questions. Some questions, as we know, are apt to take a grotesque form when they come from persons insufficiently acquainted with the subject. At such times a dash of cold common-sense on some extravagant proposition is occasionally accompanied by a remark *sotto voce* from one of the guides, which Miss Morse admitted is at times almost too much for her gravity.

Before the commencement of her public work as a medium, Miss Morse's services as a vocalist were much in request and she still practises the art.

Her clairvoyance has been associated with many convincing tests of identity. Thus, a few years ago during one of her visits to the Nottingham Spiritual Evidence Society, she devoted the whole of the Monday evening meeting to clairvoyant descriptions. After describing a number of the spirit people present, Miss Morse turned to the gentleman who at that time filled the office of treasurer to the society and gave him a minute description of an old lady, her age, height and features, alluding also to a peculiar kind of apron she was in the habit of wearing. She described the house in which the old lady lived, the garden attached to it, in which there was a large apple tree, and at the prompting of the spirit asked the treasurer if he remembered climbing it? He at once recognised the visitor as his grandmother.

"Can she not tell me her name?" he asked, desirous of a test. Immediately the old lady exhibited a rifle to the gaze of the clairvoyant, who reported the fact without, of course, understanding what it meant. Then the mystery was solved.

"Thank you," said the treasurer, "her name was Gunn."

At the present moment two things about the Christian religion must surely be clear to anyone with eyes in his head. One is, that men cannot do without it, the other, that they cannot do with it as it is.—MATTHEW ARNOLD.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 27TH, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## CHANGING VALUES.

In moral as in other values, change is incessant. "Mesopotamia" was once a "blessed word." It symbolised the blessedness of other words that multitudes had for centuries felt, perhaps with similar psychology and intelligence. Then came the turn of Science, its blessed word for years the stay of millions—one faulty faith the sequel of another. What too much science consummates and what results from lack of it the world beholds on a world-scale in the great war. The blessed word of the future it might be hazardous to name. Of that, however, we are not thinking just now, any more than of the reason why too much science or too little of it alike retards the true progress of humanity.

In the mutation of values it is not the thing concerned that changes. The essential element of religion, which the word "Mesopotamia" represented to the simple soul who originated the symbol, is changeless, appearances to the contrary notwithstanding. The change is in the human relation to verities which are eternal. At one historical or personal period the same thing may be regarded from a compulsory point of the affections—of feeling; at another it is viewed under the psychological domination of the intellect, quite different aspects engaging attention. That which was before potent to persuade, to help and heal, suffers loss, less or more even to extinction. In seasons of sore trial how beautiful was the holy influence of words such as these: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Mysterious and blessed to some they are still, but for others they prove to be excitants of revolt against God and man. The values have changed. Whether rightly or wrongly we are not now considering.

Once upon a time "Matter" was a blessed word. Then it stood for something which was held to have the promise and potency of all things—poetry and torpedoes, music and submarines, cathedrals and Dreadnoughts, babes and bombs, life and death, sin and salvation, all that has been and will be from eternity to eternity. Now the masters of Materialism (of whose thought the final poetic flare-up is seen in John Davidson's mad poem, "Mammon") are actually questioning whether this mighty Matter has any existence at all. Natural Selection and the Survival of the Fittest have been blessed words affording a spurious justification of "Man's inhumanity to man" without more real relation to the truth of things than the name of the Asiatic province. "Mesopotamia," the word to which Whitefield

gave such currency, was an unintellectual expression of love; the others were the loveless utterances of intellect. Of course no man or woman of all the ages has ever been wholly intellectual or entirely affectional, but all are composites of those elements, which vary infinitely in the race and are liable to determinative changes with the individual. Equally is it obvious that no form of appeal can be permanent and of general efficacy that does not harmoniously integrate qualities corresponding to the polar elements of human nature. This variable polarity of consciousness is strikingly illustrated in our particular fields of activity, where many a word or sign that is blessed indeed to some is to others mere foolishness.

A standing charge made against Spiritualists is that they are prone to accept every séance phenomenon at its face value. It is asserted, not altogether without reason, that no published communication from any of the great departed ones at best ever fairly represents them intellectually. This is quite explicable without prejudice to the phenomena as facts, but is another story. Whether the general allegation just stated was ever quite justified is a question we need not stay to discuss. Recent articles and letters in our columns prove that Spiritualists are themselves severely scientific and critical in their psychic experiments. If the common consciousness or any part of it has undergone a change less favourable to acceptance of surface values, so much the better, on the whole. Wherever investigation is deliberately scientific it is proper that intellect should have full play, not regardless, however, of its limitations. As the poet and the artist often perceive truths of certain orders in advance of Science, likewise the truly religious who may or may not be poets as well, so there are all sorts and conditions of men and women who by affectional sensibility are qualified to recognise and appreciate some delicate forms of psychological phenomena that are beyond scientific treatment.

These are the purely personal kinds in which, perhaps, a slight touch of individuality becomes to the recipient positive and convincing, equal or superior to much of the strictly evidential. A particular word, a peculiar turn of phrase, a secret allusion, even an indefinable tone, may to the duly-prepared consciousness be of greater import than all that the intellect would exact. Such values are naturally diverse to different minds. The point to be observed and remembered by all varieties of students is that this diversity is what scientists would term a function of the consciousness, and not a question of merely objective fact. It is to be admitted that in this field of subtle psychological phenomena imagination and desire may play a constructive part, unsuspected by the psychological actor. Here the sceptical investigator may have cause enough for suspicion and even rejection of the alleged fact without the means of justifying himself. In such circumstances it is well to remember the old tag *Humanum est errare*, and leave the matter of difference to those whom it especially concerns. The validity of another's personal experience may be acknowledged while it is disallowed as of general application.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 29TH, 1886.)

THE HON. ALEXANDER AKSAKOF, of St. Petersburg, who has done so much to popularise Spiritualism in scientific circles, is expected to visit London in June. The last time this distinguished and benevolent gentleman paid a visit to England was in 1875, when a reception was given him by the late British National Association of Spiritualists, of which Mr. Martin Smith, the banker, was then president. M. Aksakof is assured of a hearty welcome.



## OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

(Continued from page 166.)

Proceeding, Mr. Chambers said he believed that at the present time all the churches and chapels were being leavened with the truth which lay as the basis of the Spiritualistic movement. He believed that there was a great impulse from the Spiritual World in this direction, a great wave of influence from the leaders amongst the hosts of arisen humanity to impress the truth upon the minds of men, especially those in the Churches. It was designed for the upliftment of religious life and for the consolation of the bereaved, that they might come to realise the continued life of those whom they had loved and "lost awhile"—i.e., in regard to physical presence.

To put the answer to the question in a concrete form, they had first to realise that the Self was not dependent for its existence on the physical organisation and survived separation from it. Sometimes they did not realise this. But when they turned to the teachings of Jesus Christ, they found Him telling the penitent thief—who hung beside Him at His crucifixion, and who pleaded "Lord, remember me when thou comest into thy Kingdom"—"This day shalt thou be with me in Paradise." That was a clear and emphatic declaration, nor could we conceive of any occasion more solemn. If that one statement of Jesus stood alone, we should be justified in saying that He taught the complete and conscious survival of bodily death. But there was also the answer of Jesus to the Sadducees who denied a future life. "Now that the dead are being raised" (the Greek is the present participle—a continued action) "even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living" (Luke xxi. 37). Abraham, Isaac and Jacob had passed out of the world many years before the time of Moses, yet Christ said God is not the God of the dead, but of the living. What was the inference? Put into syllogistic form it might be stated thus: God said of the patriarchs "I am their God." But He is not the God of the dead but of the living. Therefore those patriarchs were living when that declaration was made to Moses.

Again, there was the parable of the rich man and Lazarus. The rich man died, Lazarus died, but both were represented as living still. Mr. Chambers asked his hearers whether from the lips of One who came as a revealer of truth they could conceive of anything more mocking, more likely to deceive, than that parable, if life did not survive beyond the grave? Or they could turn to Christ's words spoken to Martha after the death of her brother. Martha met him with reproachful words on her lips: "Lord, if thou hadst been here my brother had not died." Christ said: "Thy brother shall rise" (not "rise again"—the "again" was the translators' insertion). Martha replied: "I know that he shall rise in the rising at the last day." Jesus said: "I am the rising [literally "the advancement"] and the life": *ἀνάστασις* was not "resurrection"—a word which would imply a return to old conditions—it meant, instead, a going forward. The translators had taken a Roman word as a substitute for the Greek. It was as if Jesus had said: "Look at me. See in me the pledge of what shall be. He that liveth and believeth in me shall never die." The woman did not answer; she could not answer Christ's question.

There were plenty of other passages, but the lecturer considered that those he had cited were sufficient to demonstrate his first point—namely, that our *self*, according to the teaching of Jesus Christ, did not depend for its existence upon the physical organism, and survived separation from it.

Mr. Chambers' second proposition was that the Self was not a bodiless entity. The general conception, he said, was a very vague and hazy one. He once asked a lady whether she thought of a dear one whom she had lost as still having a bodily form. She replied, "Oh, no!" "Then," he rejoined, "you have not understood what St. Paul said: 'There is a natural body and there is a spiritual body.'" Here the speaker

explained that in the Greek language, if *t* was desired to emphasise a word, the word was repeated. In this case by the repetition of the "is" the present tense was insisted upon—"there is" (not "shall be" but "is at the present time") "a spiritual body."

We possessed that body now; we were in the spiritual world now. Someone had expressed to him recently in conversation an inability to understand where we went to at death, as Christ was said by Paul to have "ascended and descended." In reply he pointed out that these were old-fashioned ways of speaking. The old Jews thought that Hades was in the bowels of the earth. We had retained these expressions, just as we still spoke of the sun rising and setting, but in reality there could be no question of any literal ascent or descent. Coming back to his proposition, Mr. Chambers alluded to the Transfiguration of Christ, when there appeared with Him Moses and Elijah—two men, not two shapeless, indefinable essences. Also to the angel in the Revelation before whom John fell down to worship, but who forbade him with the words: "See thou do it not. I am of thy fellow-servants." All the accounts in the Bible assumed that the spiritual body after death took the ordinary shape of the human body—that we maintained our individuality in bodily form, possessing indeed a finer body, but one which yet bore a recognisable resemblance to the discarded material envelope.

"Some time ago," said Mr. Chambers, "I was acting as Chaplain at the Assizes at Winchester, and was sitting next to one of the judges who has since passed over. It was July, the court was crowded, and the judge said to me, 'Well, Mr. Chaplain, have we not had enough of it?' We adjourned to the retiring room. He took off his wig and lit a cigarette. 'I want to tell you something,' he said. 'I have seen my daughter after death. I had three beautiful girls and when the last one went it nearly broke me up, but I had no time for indulging my grief. I had been trying a case in which a lot of perjury was involved, and was to sum up next morning. I went back to the judge's lodgings, and was scanning my notes of the depositions, not thinking of my girl, when I looked up and there she stood before me, dressed as I had often seen her before her illness. She looked at me, and said, 'Father, you are quite wrong. You think of me as *dead*, but I was never so much alive as now, though your grief hurts me terribly.'" The judge added, 'Only one thing I cannot understand. How about the clothes in which the spirit appears?' I said, 'My answer would be that when we pass hence our mental powers become enormously enhanced. Everything we see is the result of mind expressing itself in form. In the next stage of being our powers of producing thought forms are intensified. Supposing I pass into the next world, I should not be dressed in the same dress I am now wearing, but you would think of me in that dress, and if I wished to manifest to you, I should think of myself as I knew you would think of me. This thinking of myself would present round my plastic spiritual form the appearance of the garment I wore on earth. That is my reply to your question.'

Mr. Chambers' third point was that the mental and spiritual powers of our spiritually encased self were retained. He did not suppose anyone would want continued life without retention of mentality. Blot out the mind and everything that connected it with the past, and we made a new creature altogether. "I am *I* simply because my consciousness connects itself with the past." Did the Gospels teach this? Reverting to the incident of the Transfiguration, we were told by Luke that Moses and Elias conversed with Jesus, and "spoke of His decease which He should accomplish at Jerusalem." That implied the action of mind. Again, what would have been the use of Jesus on the cross telling the dying robber "This day thou shalt be with me in Paradise," unless the man could remember the past? It would have been a solemn mockery. Regarding what occurred after Jesus had passed out of the body, Peter, lifting the veil that hid the unseen, told us that, "put to death in the flesh," he was "quickened in the spirit" ("by the Spirit" was an entirely misleading version), "in which also" (i.e., in the spirit) "he went and preached to the spirits in prison." Once more the question was provoked:



What would have been the good of Jesus going to beings who were in that condition unless there was a retention of memory? They could not repent of a past which they could not remember. Abraham, in the parable of Dives and Lazarus, was represented as saying to Dives, "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things: but now he is comforted and thou art tested" (tested—not tormented; and why do we test except to prove?). So we are sure that Jesus taught the survival of mind and memory.

And not of mind and memory alone, but of love for, sympathy with, and interest in those left in earth life. Dives was solicitous about his five brethren left on earth. And what of Jesus himself? He constantly declared Himself to be the "Son of Man," but He could be no true son of man unless we could see in Him the pledge and assurance of what should befall us—unless His experiences before and after death were akin to what ours would be. When He showed Himself during those forty days did He make it evident that He had undergone any change in feeling or sympathy by the incident that transferred him to the plane of the spiritual? No, almost the first word He spoke was the name "Mary." How much of tender sympathy and interest lay behind that word? The women whom He met hastening to Jerusalem—what was the tone of His greeting to them? Exactly as before. How often had He said "Be of good cheer!" "Go in peace!" And now as He greeted them with "All hail!"—"All is well!"—how the burden of despair was lifted from their hearts! Peter had denied Him. Was there anything indicative of the fact that Jesus remembered that denial? Yes, for Peter—not the disciple who leaned on His breast at supper—was the first man to whom He showed Himself. To Peter He put the question "Lovest thou me?" and in asking for the love of the man who had disowned Him with oaths and curses Jesus showed him that everything was remembered and everything forgiven.

(To be continued.)

#### CLAIRVOYANCE AND THE CAMERA.

The Rev. Charles L. Tweedale writes:—

The photograph which I have published, and which it has been my privilege to take, is unique for the following reasons:—

1. It was absolutely spontaneous. The whole thing took us completely by surprise, at a moment's notice, when we were not thinking or talking either of photography or of psychic things. Not more than two minutes elapsed from the first cry of the clairvoyant saying that she saw the figure to the recapping of the lens finishing the exposure.
2. Other persons were present who could not see the figure.
3. We were not gathered together for the purpose of obtaining a spirit photograph.
4. All the persons present have sworn to an affidavit before a Commissioner of Oaths attesting the truth of the experience.

None of the instances quoted by Mr. Blackwell have these four characteristics, nor am I aware of any case set forth in the literature of the subject which has. It stands quite apart in a class by itself. As the editor justly observes, its spontaneity is its especial feature, and I agree with him that the interesting case related by Mr. Blackwell in connection with the late Mr. Andrew Glendinning is the one most nearly approximate to it.

PSYCHIC PROBLEMS.—When thinking over the various explanations of the perplexing phenomena that we Spiritualists deal with, I have sometimes wondered whether the deeper problems of spirit may not be susceptible of a two-fold explanation, one suited to our limited conceptions in this state, true as far as it goes, but superficial; and another or perhaps others interior and real, but beyond our present powers of conception. . . . Here we are beings of a limited consciousness; we do not at all know whether we have not a very much more extended consciousness than we can give evidence of through the bodily senses. It may be that our *whole* being finds an analogy in one of those strange mountains the base of which is submerged in the ocean, the peaked top alone standing out above the waves as an island.—"Notes by the Way," by "M.A. (Oxon)."

#### THE MAY MEETINGS.

The fifteenth Annual Convention of the Union of London Spiritualists was held at South Place Institute, Finsbury, E.C., on Thursday, the 18th inst., Mr. G. Tayler Gwinn, the President of the Union, occupying the chair at each meeting. The morning gathering, after a few remarks from the chairman, was opened with an impressive invocation by Alderman D. J. L. of West Ham, followed by a beautiful solo by Mr. Eric G. entitled "Unseen Companions," the words by James R. Lowell, the music by Mrs. Margaret Meredith, who was the accompanist, after which Mr. F. T. Blake, President of the Southern Counties' Union, read a striking paper, to which he had given the novel, if not exactly euphonious, title of

#### "INSTRUCTION, DESTRUCTION, CONSTRUCTION."

He began by pointing out that our life, both as units and as a race, was one constant course of instruction, passing from the simple to the complex, each stage necessitating the destruction of the limitations imposed by preceding modes of thought and the construction of a more complete condition, with a correspondingly wider horizon. The complex nature of man permitted of his research into all the phenomena of Nature, and enabled him to soar into the realm of mental phenomena and trace to some extent the hidden cause of the objective manifestations around him. It was to this latter experience we of this modern age owed our possession of the idealism which had become the vitalising influence of Modern Spiritualism. National laws and customs, together with the habits of the people, were, to a very large extent, if not entirely, a reflection of the religious beliefs dominating for the time the national mind, and those same beliefs had been and still were the confining influence which prevented the more rapid advance of humanity towards the Utopian ideal. We could trace from the time of Thales, the Ionian philosopher, 600 B.C., up to Darwin and Wallace with some certainty the effort made to place man in possession of those faculties which would allow him more perfectly to adjust not only his physical conditions but also his mental outlook and spiritual desires in accordance with cosmic law, and find as a result a more harmonious experience, and a truer and more intelligent anticipation of coming events.

Mr. Blake proceeded to call attention to the condition of complete antagonism between the sciences and revealed religion which existed at the advent of Modern Spiritualism. He continued:—

It may be truly said that man's religious beliefs become his present limitation, and that only within the bounds of this limitation is he free; all that may exist outside his range of thought is to him non-existent. It is here we find both the problem of human life and the key to its solution. The system of civilisation, great as it is, is founded upon an incomplete knowledge. We have builded to the line of our limitation, while all unconsciously we have been carried by our mental evolution into realms beyond its border; our idealist gradual processes have outstripped our accepted theories; and although caution and inherent conservatism would suggest retaining the meagre possessions we hold, the quickening influence of the larger idealism dimly seen on the heights above our present position inspires us to break free from the chains of theoretical belief and rise to the summits where knowledge may become our individual possession.

The study of geology, natural history, biology and astronomy had carried us beyond the accepted dictum of orthodox religion, but it was only when we entered the mind realm and studied psychology that we began to get a glimpse of the purpose running through all outward phenomena.

Material science carries us through the objective world and enables us to fashion our ideals in accordance with its law of survival, which is, and must be, the law of survival of the fittest. It is upon this law that modern civilisation is fashioned, and for this reason fails to satisfy the higher aspirations of man. Through the study of psychology we come into a realm of phenomena which permits us to piece together and make complete the individual facts gathered in those other branches of study already noted. Moreover, the separateness which had existed in regard to the other sections of the human family is destroyed, the oneness perceived in the material universe is extended to the human race, and much of the



difficulty arising out of local religious belief is removed, for mental phenomena reveal the fact that colour, geographical location, or the differentiation of oral expression have no power to destroy mind association. Further, it must be conceived that thought, as conveyed to human minds—whether from one human being to another or from the realm of thought to the mind capable of extracting and absorbing—must be independent of language for its conception and retention. It is this fact, of which there is abundant evidence, which forces upon us the conclusion, not only that in the last analysis we are fundamentally one but that in the ultimate we must be capable of the same heights of attainment. But even at this point, high as we have climbed, the vision is still incomplete. It is not until we rise higher yet and see with other eyes and think with yet a higher mind that we are able to complete the vision. A material universe, an organic and mental man, is not enough and does not satisfy. . . . We require further instruction to complete our education even for this plane of experience. That instruction is given us through the phenomena of Spiritualism and the teaching received from those who by reason of that phenomena have been brought within our reach.

We were now in a position not only to anticipate intelligently the coming events of a continued existence but to shape our course here and now in accordance with its law. It was at this point we recognised the need of destruction.

Edward Clodd in his book, "Pioneers of Evolution," says, "No religion can do aught than reflect the temper of the age in which it flourishes." That, I think, may be safely taken as an axiom; it is the "temper" of the present age we have to destroy before we can construct a new civilisation. . . . There can be little or no doubt to the student that our present national and international position is entirely due to the wrong assessment of values. Our whole structure is based upon a material philosophy—our hopes are raised upon it and in turn crushed by its conflicting and restricting conditions.

Proceeding, the speaker said they had been content to accept the objective values of the moment, and for their possession had sacrificed truth and allowed ignorance to darken life. The fear of death had been permitted to grip the heart of the people, and the fear of damnation had been used as a weapon to subject the mind to the will of the established religious systems. Hence there had grown up hypocrisy, sentiment had been accepted for sanctity, common theft and extortion dignified by the name of "business acumen," social position had been accounted of greater worth than honour, and the law of supply and demand upheld as a warrant for the exploitation of the people. Having cited these and other flagrant abuses of modern civilisation, Mr. Blake said the instructions they had received warranted and demanded the destruction of the conditions under which such abuses prevailed and the total eradication of the system under which they flourished. This could not be accomplished by a subservient neutrality or by an attempt to dovetail into the old structure the new material of advanced revelation. Their attitude must be one of thoroughness, and their effort directed towards the accomplishment of the recognition of religion as a primal need in human development—not an added asset but an integral part of human life. The social, political and industrial evils of to-day existed, not in spite of but by reason of the present organisation of religion, which the speaker described as "conceived in ignorance, fostered by superstition, and maintained by bigotry." Fools might destroy with utter completeness, but they left only a barren waste, which became the breeding place of increased folly. The destruction he called for was one that should be preliminary to a grander structure planned by wiser minds. The builders of the future should be conversant with both the physical and the spiritual needs of man as a being who did not belong to but was merely passing through this physical life. They should be those who had received instruction from both the lower and the higher planes of experience.

To Spiritualists had been given over and over again, from those who had passed through the gateway of death, instructions, admonitions, appeals and exhortations to render this vital service to their day and generation. They had been urged to put forth their strength and use their knowledge that the false and unclean elements in human life might be destroyed. This work had been delayed by reason of their lack of unity, and

he deplored the individualistic spirit which prevailed amongst some of the societies, resulting in the dissipation of force. He appealed for a spirit of unity so that their effort might be collective and decisive. They must become an inspired and stable movement, organised in every department and united around the central facts of the spiritual nature of life and its continuity in worlds beyond.

In conclusion, Mr. Blake said:—

Let us then unite and in the power of our unity destroy the false, and in the wisdom of our instruction build the true, the beautiful and the lasting good.

Mr. Eric Godley then sang "Our Heritage" (words by Rupert Brooke, music by Margaret Meredith).

(To be continued.)

#### OBSESSIONS AND EVIL INFLUENCES: THEIR EXAGGERATED POWER.

In the course of the "Answers to Questions" given by "Morambo" through the mediumship of Mrs. M. H. Wallis on Friday, the 12th inst., the control dealt with the subject of supposed evil influences and obsessions. In this matter we were bidden to remember the spiritual law of attraction and of the power of thought. It did not follow of necessity that because a thought, whether good or bad, came into the mind it was placed there by some spirit. The spiritual atmosphere was full of the thought emanations of people on both sides of life. Our minds were affected by these in the precise degree of their quality and power of response. These conditions, of course, varied with the state of the individual. In an exalted condition the mind was sensitive to the inspiration of the higher thought influences, when depressed it might be affected by those of a lower grade, and when it was a question of the natural reaction that followed some exalted experience there might be a quite mistaken idea that the disagreeable aftermath was the result of the activities of hostile agents in the Unseen. It was none the less true that there were spirit people who were active in dropping thoughts into the minds of their friends on earth when the conditions were suitable. They were mainly true and earnest people, though they might not always be wise. But those spirits who deliberately sought to do harm were very, very few. This applied also to the question of obsession. The control agreed with the verdict of many experienced healers who declared that most, if not all, of the supposed cases of obsession they had met with were really the result of physical or mental disorders in the patient himself. "Morambo" said he had heard of cases in which undeveloped spirits had obtained complete control of people on earth, but had never met with such a case in his own experience. From his knowledge of the difficulties of control he felt it would be extremely difficult, if not almost impossible. Even if it were accomplished the obsessing mind could not retain control for any length of time. And, as he had already stated, spirit people who deliberately sought to set aside the individuality of those in this life for evil purposes were extremely few. If in enumerating the supposed examples of obsession, all the cases of physical and mental disorders were taken out they would probably be reduced to one or two.

So many wild and extravagant statements have been made on this subject of evil powers and obsessing influences that it is pleasant to be able to add the testimony of Mrs. Wallis's inspirers to that of many others who, having examined the question in a temperate fashion, find little or no ground for the hasty verdicts of panic and prejudice.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.



## SIDELIGHTS.

Mrs. Margaret Meredith, the composer of the songs sung by Mr. Eric Godley at the May Meetings at South Place, and whose choral ode, "Sacramentum Supremum," dedicated to our fighting heroes, is being performed so widely at this moment, is a daughter-in-law of the novelist, George Meredith. Her stepfather, Colonel Lewin, who died some weeks ago, was one of the pioneers of Empire—Governor of the Lushai country and Chittagory Hill tracts, a countryside larger in extent than England—and was beloved by the natives, who named him "Tangliena." She is a granddaughter of John McClean, the engineer, and granddaughter of Sir George Elliott, a politician of the Disraelian era, and is related to Sir Alexander Mackenzie, late Lieutenant-Governor of Bengal. In presenting the "Sacramentum Supremum," the words of which are by Sir Henry Newbolt and Sir Owen Seaman, she can claim a deep personal interest in soldiers, her son, George Meredith, having recently been awarded the Military Cross. Mrs. Margaret Meredith is founder and organiser of the Independent Music Club, which has done such splendid work in fostering musical genius, and has sent so many concert parties to the Flanders Front. The club has also been the means of assisting financially professional musicians who have been so badly hit by the war.

We have received numerous expressions of approval of "Rachel Comforted" in our last issue. Here and there, however, is a discordant note; the account given of the next world is "too materialistic." The people who make this objection evidently forget that the Bible is full of the same kind of supposed materialism—in other words, it is impossible to convey to the intellect any definite ideas except by the use of the terms and images to which it is accustomed. Spirit communicators have told us many times that the *exact* truth about the conditions in which they live is incommunicable. In judging descriptions which are clothed with the imagery of earth we must remember this and interpret them as well as we can, each in his own fashion. If everything in the physical world has its correspondence in the spiritual one, then this must apply even to the work of bricklaying.

## THE "FORTUNE" THAT CAME TRUE.

The "Birmingham Illustrated Weekly Mercury" of the 13th inst. contained the results of an essay competition on the fortune-teller's art. The first prize was awarded to a Handsworth lady, Miss D. Farnell, who confesses to a belief in fortune-telling, and, in justification of her position, narrates the following rather uncanny experience:—

At the age of nineteen, I was visiting some friends at Norwich, and was persuaded to have my fortune told by a woman who was attracting considerable notoriety in consequence of the sensational fulfilment of many of her predictions.

Having examined my hand and gazed into my eyes, the while muttering a sort of incantation, the fortune-teller exclaimed: "In a month you will be engaged to a man you do not now know, in a place where you have never been or heard of. In another month you will receive a strange present and lose something still stranger. I see two coffins, two foreign-looking women, and a crowd of people and policemen. All else is confusion."

I must confess that I was unimpressed with this jumble of what I considered nonsense, and dismissed most of it from my mind. Three days later my aunt asked me to accompany her to Shelfanger, a small village in South Norfolk. And at that place "that I had never heard of" I fulfilled the fortune-teller's prophecy to the very letter. I met a young fellow returned from India, and was engaged to him under the month. Then ensued a very unhappy month. I found my new-found lover a martyr to hallucinations. And when one night he gave me a little carved idol, which he actually declared was Buddha, I had no recourse but to break off my hasty engagement.

A few days afterwards he became very ill and died. The "two coffins" I identified as an ordinary coffin and an outer shell that were used at his funeral, which was attended by two strangely-attired Indian women, whose presence brought a concourse of people and policemen together.

Thus was the foretelling of my fortune strangely brought to pass, and I cannot but have faith in that power possessed by some people of reading the future.

The highest art should appear transitional; not even a thing of a sense. It should be rather as an accidental moment, passing on its way through eternity.—COLIN McALPIN in "Hermaia."

## THE CASTING OF THE SHELL.

Come with me to the poultry yard and examine those eggs upon which the patient hen has been sitting for about twenty-one days. I take one from under her, and as I shake it you hear "Cheep! Cheep." It contains a living chick which will presently hatch out. Eh! a living chick, but what a little world it lives in. Confined within the narrow limitations of that shell it lives in a world of darkness and heat. Yet it must get air and moisture from the outside, for if the pores of that shell are closed it cannot hatch. It derives heat, moisture, air from a world outside its own, a world it does not know. It knows nothing of wind or sky, sees nothing moving. Yet it lives in a world suited to its need, it can cry, and presently will pick. We place it back under the hen, and return in a few hours. I lift the hen. See! That's the one! Notice now the little beak pecking at the shell, how bright are the tiny eyes, and intermittently the song continues, "Cheep! Cheep, cheep!" Look! the shell falls apart and there he stands, with dripping wings, a perfect chick. Now he feels the wind, the hay in the nest, and feels the light. What a different world he lives in compared with that narrow shell, a world of movement and strange surroundings, and yet, mark well, *he has not moved half-an-inch from his previous position.* He has just cast his shell, his limitations have fallen away and he lives in a larger world, a world of fuller activity. . . . And death is as natural as that—it is just the casting of the physical shell.

—"Where are our Dead Soldiers?" by ERNEST W. OATES.

## AN EVIDENTIAL MESSAGE

Miss H. A. Dallas writes:—

I think the following incident is excellent evidence in favour of spirit communication. The friend in connection with whom it occurred this spring has kindly written an account for me, which I give in her own words:—

During a very good sitting with Mr. Vout Peters he described an old gentleman whom I did not know, so Mr. Peters explained that he was the father-in-law of my sister who lives in Cape Town. The message he gave was, "It was not his fault about the money, he was influenced by others." As I knew nothing of his affairs (nor did my sister, for he died before her marriage), I wrote out to Cape Town to ask her to find out from her husband whether this message was at all a likely one to have come from his father. In course of time (some six weeks or so) I had the reply that her husband thought it strangely appropriate, as his father had lost all his money by being influenced to lend it to others.

RADIUM AND PRECIOUS STONES.—In the course of one of his recent addresses to the Psychic Class at the Rooms of the Alliance, Dr. W. J. Vanstone referred to the subject of bort corundum. This bort corundum, he said, can be purchased for 1s. 6d. per carat, and he proceeded to relate that Professor Borass, of Paris, had purchased from a dealer corundum bort at from 1s. 6d. to 2s. per carat, and taking it to his laboratory had brought it into contact with radium emanations, when he had the satisfaction of finding that it became clear and translucent and acquired a high degree of transparency. After treatment the specimens were taken by the professor back to the dealer from whom he had bought them, and who now accepted them as good sapphires and gave him 30s. per carat for them.

THE MIRACLE OF SLEEP.—It is a fully admitted, although an absolutely unexplained fact, that the regenerative quality of healthy sleep is something *sui generis*, which no completeness of waking quiescence can rival or approach. A few moments of sleep—a mere blur across the field of consciousness—will sometimes bring a renovation which hours of lying down in darkness and silence would not yield. A mere bowing of the head on the breast, if consciousness ceases for a second or two, may change a man's outlook on the world. At such moments—and many persons, like myself, can vouch for their reality—one feels that what has occurred in one's organism—alteration of blood-pressure, or whatever it may be—has been in some sense discontinuous; that there has been a break in the inward régime, amounting to much more than a mere brief ignoring of stimuli from without.—"Human Personality," by F. W. H. MYERS (p. 123).